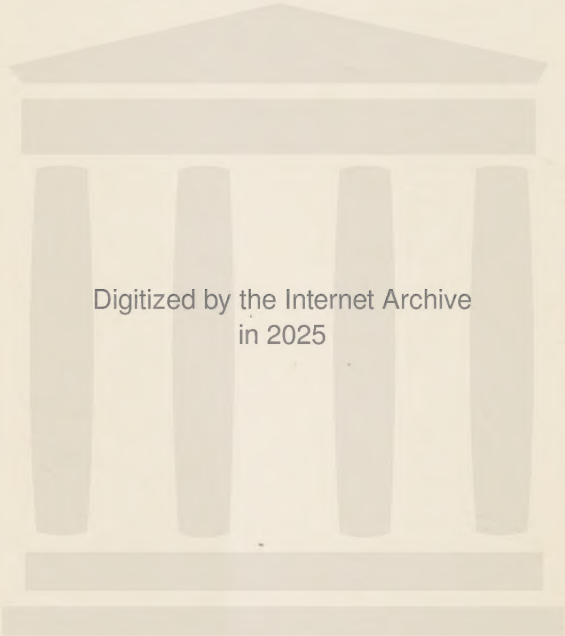
Digitized by the Internet Archive
in 2025

https://archive.org/details/illustriousfrien0000revk

ILLUSTRIOUS FRIENDS
OF THE
SACRED HEART OF JESUS

Nihil Obstat

THOMAS MCLAUGHLIN, S.T.D.,
Censor Deputatus.

Imprimatur

✠EDM. CAN. SURMONT,
Vic. Gen.

WESTMONASTERII,
die 15ª Maii, 1930.

ILLUSTRIOUS FRIENDS
OF THE
SACRED HEART OF JESUS

BY

The Rev. KARL RICHSTAETTER, S.J.

TRANSLATED BY MARGARET E. MERRIMAN

(By permission from the Author's abridgment.)

ALMA COLLEGE
244.53
LIBRARY
R417
Alma, California

SANDS & CO.
15 King Street, Covent Garden, London

B. HERDER BOOK CO.
15 & 17 South Broadway
St. Louis, Mo.

46487

MANY of the prayers and devotions, from which only extracts are given in this book, will be found in their complete form in "Mediæval Devotions to the Sacred Heart," edited by K. Richstaetter, S.J. Published by Burns, Oates & Washbourne, by whose permission the extracts are reproduced.

PRINTED IN GREAT BRITAIN BY
NORTHUMBERLAND PRESS LIMITED, NEWCASTLE UPON TYNE

CONTENTS

PAGE

I. An Unknown World 1

II. The Worship of the Sacred Heart as set forth in the Liturgy of the Church . . 7

III. FIRST PERIOD

(A.D. 150—1150)

St. Justin, Martyr—Origen—St. Augustine—St. Paulinus of Nola—St. Peter Damian—The "Heliand"—Williram's "Canticle of Canticles" 15

SECOND PERIOD

THE DAWN

(A.D. 1150—1250)

Priest Konrad—Cesarius of Heisterbach—St. Anselm—John of Fécamp—St. Bernard—Richard of St. Victor—Gilbert of Hoyland—Guericus of Igny — Gottfried von Admont — Trudperter "Canticle of Canticles"—Prayers to the Sacred Heart—Eckbert von Schonau—Elizabeth von Schonau — St. Hildegard — Blessed Hermann Joseph—Premonstratensian Nuns—Sister Elizabeth—St. Luitgard—St. Elizabeth of Hungary—Walther von der Vogelweide—Gottfried von Strasburg 28

IV. THIRD PERIOD

FLOWERS OF THE TIME OF THE MYSTICS

The Franciscan Order

PAGE

1. Alexander of Hales—St. Bonaventura—David of Augsburg—Berthold of Regensburg—Brother Gerhard — Brother Werner — " St. George's Preachers " — " Black Forest Preacher " — Heinrich of Hoxter—Brun of Schönebeck—" The Book of Spiritual Poverty "—Otto of Passau—St. Angela of Foligno . . 49
2. " Vitis Mystica "—" The Lily "—" The Discourse of the Fifteen Steps " 75
3. Visions of the Heart of Jesus . . . 83
4. Cistercian Nuns—Helfta—Gertrude von Hackeborn—Mechtilde of Magdeburg—Blessed Mechtilde von Hackeborn—St. Gertrude " the Great "—Luckard of Oberweimar—Ida of Leeuw . . 87

5. The Dominican Order

Blessed Albert " the Great "—Master Eckhart—Giselher of Statheim—Tauler—Tauler's " Exercises "—Blessed Henry Suso . . . 115

6. The Cistercians

" The Seven Stages of Prayer "—Konrad of Brundelsheim—The Monk of Heilbronn—Ulrich Niblung of Kaisheim—Unknown Mystics . 148
7. Mystical Letters 158
8. Mystical Poems—Sister Hadewijk . . . 160
9. An Unknown Recluse—Richard Rolle—" Piers Plowman "—Mother Juliana of Norwich . 164

FOURTH PERIOD

RIPENING AND PROPAGATION

1. THE CARTHUSIANS

PAGE

Ludolph of Saxony—Dominic of Trier—Denis Ryckel, "The Carthusian" . . . 171

2. Ruysbroek and his School—Thomas à Kempis—Johannes Veghe 186

3. THE WORK OF REFORM

(1) The Augustinians—Konrad of Waldhausen—Jordan of Quedlinburg 198

(2) The Dominican Order—Herold—Berthold—St. Vincent Ferrer—Meyer—Anna Zorn—Clara von Osten—Clara Foltz—St. Catherine of Siena 202

(3) The Franciscan Order—St. Bernardine of Siena — Harphius — St. John Capistran — Stephen Fridolin—Ursula Heider—Convent of Bicken 209

(4) The Benedictine Order—St. Matthias in Trier—Nonnenwert—Maria-Laach—Trithemius . 221

4. Recluses: Juliana of Norwich — St. Dorothea of Montau—St. Lidwina—Blessed Pirona Hergotz —Blessed Nikolaus von der Flue . . 225

5. Mediæval Prayers to the Heart of Jesus . . 228

6. Mediæval Representations of the Sacred Heart . 238

Conclusion—St. Margaret Mary . . . 244

Index of Names 249

INTRODUCTION

AN UNKNOWN WORLD

MANY people still think that devotion to the Sacred Heart was first communicated to the world by St. Margaret Mary. These Histories of Illustrious Friends of the Sacred Heart of Jesus show that the knowledge as well as the worship of the Divine Heart was far more widely diffused in the Middle Ages than has hitherto been realized. Proofs of this are here brought together, gathered from mediæval manuscripts and early printed documents, about which hardly anyone but philologists and historians have hitherto concerned themselves.

This much abbreviated translation of the work of Father Richstaetter, S.J., "Die Herz-Jesu-Verehrung des Mittelalters" (Munchen, Kosel Pustet, 2te Auflage, 1923), has been undertaken by a Franciscan Sister of the Third Order Regular. It may well be that a new interest in forgotten Saints and friends of God will be awakened by the reading of their own writings in combination with short sketches of their lives. What they have preached, written, and sung out of their deep understanding of the Divine Heart might serve many as a valuable "book of the Heart of Jesus." Not only personal devotion to the Sacred

Heart but also literature concerning It might find fresh inspiration from these holy men.

The modern Devotion to the Sacred Heart dates from St. Margaret Mary, who died in 1690. In 1691 appeared the first French book of devotions to It, which had originated with her. But in spite of all efforts it was only fifty-five years later that permission was obtained from Rome for the Mass and Office of the Sacred Heart. The chief difficulty to be overcome was the novelty of the devotion. Had not the Middle Ages been allowed at that period to fall so completely into oblivion and contempt, numerous witnesses might have been adduced from the thirteenth, fourteenth, and fifteenth centuries to prove that the knowledge of the Heart of the Redeemer had been in those days, not the privilege of a few favoured souls, but the possession of a large proportion of the people.

For all of two hundred years "forerunners" of St. Margaret Mary have been sought for in France. Father de Franciosi, S.J., has by his own account looked through the hundreds of volumes of Migne's "Patrologie" and the hagiographical collections of the Bollandists page by page, and put together everything that had the remotest connection with devotion to the Heart of Jesus. If we eliminate all passages which merely speak of the love of our Lord, or the piercing of His Side, the result is no small surprise.

Moreover in Spanish works upon the Sacred Heart, like that of Jose Eugenio Uriarte, S.J., by far the most important place in the Middle Ages is taken by England and Germany. Before the year 1600 about six names are given for France, a few more for Italy,

for Spain barely two. England is already distinguished at this date, and the number of witnesses to the Heart of Jesus in Germany can hardly be calculated.

Paragraphs on the Heart of Jesus are rarely wanting in any, out of a collection of old German sermons published entirely by Germanists. Countless mentions of the Sacred Heart are presented by the oldest collection of letters in German which contains the correspondence of Heinrich of Nordlingen with the Ven. Margareta Ebner. The earliest diaries written in High German belong to the fourteenth century, in which Margareta and Christina Ebner and Adelheid Langmann have noted down their experiences. In all of these there is no passing mention of the Divine Heart, but It is dwelt upon in a special manner. Many times is It spoken of in the oldest German autobiography, wherein Blessed Henry Suso relates his life.

Anyone who possesses even a merely superficial acquaintance with the writings of early English and German mystics knows their intimate relations with the Heart of Jesus. Without doubt a careful search (which was unhappily impossible to the author) through unprinted sources in England would bring many surprises. In the history of copperplate and wood-engraving we find countless copies and examples of pictures of the Sacred Heart which belong to the fifteenth century.

A widespreading province of ecclesiastical history has until now, received so little attention that it is almost fallow ground even at the present day—namely the history of the inner supernatural

life of the Church. It is not the history of Popes and Councils, not the history of dogma and the spread of the Faith—of heresies and combats for the Truth; not the history of ecclesiastical science and art, the history of the rights of the Church, or the story of the Liturgy which discloses to us that inmost life, that wondrous supernatural culture which the Holy Ghost produces in the soul.

It is the same with profane history. The intimate life of a people is reflected in the history of its civilization, not in the history of royal houses and diplomacy, of wars and peace-making. As formerly this outer surface was almost the sole objective of secular history, so to-day special value attaches to the picture of the civilization of the people.

Church history has, so far, only presented the outside of the temple which Christ has built through the grace of the Holy Ghost. The interior of the sanctuary has scarcely been entered. We lack the history of personal devotion, and the contents of sermons, the history of asceticism and mysticism. How men in former days built and sculptured, how they painted and sang, how they studied and taught; how theology developed what laws the Church gave, and how she celebrated her Liturgy, all this we know. But how Catholic folk prayed in their inmost soul, how they conversed in intimate silence with God and their Saviour, what religious impressions they derived from the living word from the pulpit, or from devotional writings—of all this we know very little. For writing the history of this supernatural life in different countries, from the thirteenth century onwards, most rich material is offered by

the libraries in many hundreds of hitherto unused manuscripts written in the common tongue of the people. If we are to wait till these are brought to light in philological and critical works, we must renounce for ever the more accurate knowledge of a splendid and supernatural world.

For this reason the story of the mediæval Friends of the Sacred Heart offered a field as yet unworked. On this very account it presented peculiar difficulties. These lay first in the overpowering amount of the widely-scattered sources of material. About half a thousand manuscripts, in Latin, Middle High German, and Middle Low German have been gone through. Barely the fourth part of what concern the Sacred Heart is here given. What had been found had not only to be put with tolerable completeness into a readable form, but at the same time it was needful to point out the influence exercised by groups of mystics, by reformers of Religious Orders, and others. In each separate period, not only had information to be given as to the growth and spread of the devotion to the Sacred Heart, but notes on the further discovery and deepening of this devotion as its object became better understood had to be included, as well as mention made of the ever richer development of the practice of it. Finally some allusion could not be omitted to the graces which even from the earliest times men had hoped for, and gained for themselves and others from a trustful devotion to the Heart of the Redeemer.

The history divides of itself into the first ages—and then the dawn of the devotion to the Heart of Jesus, till the middle of the thirteenth century.

Then comes the period of the mystics included between the years 1250 and 1350, when the thought of the Heart of Jesus appears in its full development. Then till the end of the Middle Ages follows the time of the wider diffusion of the devotion to the Divine Heart, spreading into other countries after it had passed from mysticism into ascetism.

This diffusion was assisted by a succession of reformers of Religious Orders of the fifteenth century, and towards the end of this century displays an astonishing wealth of private prayers and practices. Lastly in the sixteenth century begins the wider spreading of the ancient devotion to the Heart of Jesus as a preparation for the apostolate of St. Margaret Mary, who became the instrument in the Lord's Hand for obtaining the Church's authorization for the worship of the Heart of the Redeemer.

THE OBJECT OF THE WORSHIP OF THE SACRED HEART AS SET FORTH IN THE LITURGY OF THE CHURCH

By the Heart of Jesus we understand our Lord's inmost spirit all glowing with love; the spiritual Heart of Christ wounded by grief and love, which became visible as it were in His Heart actually and corporally wounded by the lance. The object of the devotion is therefore ultimately Jesus Christ the God-Man. "For what is offered in honour, adoration, and love to the Divine Heart is truly and actually offered to Christ Himself." "The Sacred Heart is the symbol and living picture of the love of Jesus Christ, which incites us to return His love." So speaks Leo XIII in his Encyclical of the 25th May, 1899, on the consecration of the world to the Divine Heart. We find the same idea in Clement XIII, Pius VI, Pius VII, and Pius IX. They all expect from the celebration of the Feast of the Sacred Heart, a new awakening of the faithful, "to remember with thankfulness the Saviour's greatest act of love."

Personification is no essential constituent of the devotion to the Sacred Heart. It is absent from the Liturgy of the Church whose prayers on the Feast are addressed to the Person of the Redeemer, and not to His most Holy Heart. It is absent also from

the Consecration Prayer of Pius IX in 1875, from Leo XIII's prayer for the Consecration of the world: "Sweetest Jesus, Redeemer of mankind," and from Benedict's XV's "In the anguish and misery of a war which threatens the very existence of peoples and nations, we fly, O Jesus, to Thy Heart of love, etc."

On the contrary, personification is fully carried out in the Litany of the Sacred Heart. In any case this offers the merit of brevity, as here the Heart of our Lord is directly addressed instead of His Person. "Heart of Jesus, King and Centre of all hearts." This Litany is approved by the Church and is in universal use. In its three-and-thirty invocations the interior Life of our Lord is specially brought into prominence.

The Heart of the Redeemer appears full of endless Majesty—as the holy Temple of God in which dwells all the fullness of wisdom and knowledge—as the Abode of justice and love. It is the Source of life and holiness—in suffering the Source of all consolation; to the sinner It offers peace and reconciliation. Lastly, at the hour of death It is the Hope of the dying, and in Heaven the Desire of the Angels and the Delight of all the Saints. Thus does the Litany describe the modern conception of the Sacred Heart.

The Heart of our Lord may be the object of our devotion under a threefold aspect. Firstly, as of old time It beat in His Breast during the period of His Life on earth, wounded with love and pain, and pierced on the Cross by the lance—the Suffering Heart. Secondly as It beats now in Heaven,

in beatific love and joy—the Glorified Heart. Thirdly as It is shown to us in the Sacred Host—the Eucharistic Heart.

This threefold manner of existence is clearly evident in the Church's Liturgy on the Feast of the Sacred Heart; above all, the bounty and mercy of the Divine Heart and Its sufferings on earth. The allusion to the Eucharist was found in the first Responsory of each Nocturn of Matins in the former Office of the Roman Breviary, and the allusion to Its heavenly glory in the third Responsory of the first Nocturn. In addition to worship of and devotion to the Heart of our Redeemer, the imitation of It and love of our neighbour were presented to us in the Mass and in the Day Hours as the principal practices of the devotion. The reparation characteristic of it at the present day is indicated in the sixty-eighth Psalm: "My Heart hath expected reproach and misery, and I looked for one who would pity Me and I found none, and for one who would comfort Me, and I found none."

The graces which the faithful may expect from the Saviour's Heart were briefly noted in the Collect of the "Egredimini" Mass: "Clothe us, O Lord Jesus, with the virtues of Thy Most Sacred Heart and inflame us with Its fire of love, that we may be conformed to the image of Thy goodness, and participate in the fruits of Thy redemption."

In the new Liturgy prescribed by Pius XI the thought of the Heart of Jesus comes more prominently forward than in the earlier ones, both in the Holy Mass and in the Divine Office.

The Church now prays on the Feast of the Sacred Heart: "O God Who hast deigned to reveal to us the endless treasures of Thy Love in the Heart of Thy Divine Son wounded for our transgressions, grant we beseech Thee that we may show our love and devotion to Him, and also make reparation for our sins." Here the object of the devotion is brought clearly before us and also the practice of adoration, reparation, and love.

In the Introit of the new Mass of the Sacred Heart we find: "The thoughts of His Heart endure unto all generations to deliver their souls from death and to feed them in the time of dearth." The Epistle from Ephesians iii. brings the glorious prayer of St. Paul: "That Christ may dwell in your hearts by faith, that being rooted and founded in charity, you may be able to comprehend with all the Saints, what is the length, and breadth, and height, and depth. To know also the charity of Christ which surpasseth knowledge, that you may be filled unto all the fullness of God." This is truly the effect of a real, loving devotion to the Saviour's Heart. In the Gospel we have the account by St. John of the opening of the Sacred Side of our Lord with the solemn concluding words from the Prophet Zacharias: "They shall look on Him whom they have pierced." Between the Epistle and Gospel, the Gradual teaches us to imitate the Divine Heart throughout the year: "The Lord is sweet and righteous, therefore He will give a law to sinners in the way" (Psalm xxiv. 8). Alleluia. "Take My yoke upon you and learn of Me because I am meek and humble of Heart and you shall find rest

to your souls" (St. Matt. xi. 29). In Paschal time our Lord invites us "Come to Me all you that labour and are heavy laden, and I will refresh you."

The Offertory brings the thought of reparation nearer. "My Heart hath looked for reproach and misery, and I looked for one that would grieve with Me—but there was none; and for one that would comfort Me—and I found him not" (Psalm lxviii. 21).

The Holy Mass is a perfect sacrifice of atonement so the Secret Collect says: "Look down, O Lord, we beseech Thee, upon the unspeakable love of the Heart of Thy dear Son so that what we bring Thee may be an acceptable gift and an expiation for our sins." In the Post-Communion the priest finally prays to Jesus our Lord: "Grant, O Lord Jesus, that having received the sweetness of Thy Most loving Heart we may learn to despise the things of earth and seek after those of Heaven." The new Mass has also a special Preface, in which the characteristics of the devotion to the Sacred Heart are brought to notice: "Thou didst will, O Heavenly Father, that Thine Only Begotten Son whilst hanging on the Cross should be pierced by the lance of a soldier, that His opened Heart, the Sanctuary of the Divine Bounty, should pour forth on us the floods of mercy and grace, and as It never ceases to burn with love of us, so may It always stand open as a resting-place for the holy, and a refuge for sinners."

The new Office displays an essential improvement both from the liturgical point of view and with reference to the thought of the Heart of Jesus. The character of the mystery celebrated in the Feast is

shown at once in the Invitatory at Matins: "O come let us adore the Heart of Jesus wounded for love of us." The antiphons at Matins are taken from the Psalms selected, and show the merciful attributes of the Divine Heart: "For with Thee is the Well of Life: Thou makest us to drink of the torrent of Thy pleasure." Our Lord lays down the first conditions for the understanding of His Heart in one responsory: "I thank Thee, O Father, because Thou hast hidden these things from the wise and prudent and hast revealed them to little ones. Yea, Father, for so it hath seemed good in Thy Sight."

The Vesper antiphons point to the royalty of the Divine Heart, to Its pitying love in the Eucharist, and Its mercy which lightens the darkness of our earthly life. In response comes the question: "What shall I render to the Lord for all the things that He hath rendered unto me?" and the consoling promise that with the Lord there is plenteous redemption. In the antiphons of Lauds, our Lord appears on the Cross with His opened Side, crying out to the world: "If any man thirst let him come unto Me and drink." "For God hath loved us with an eternal love therefore being lifted up from the earth He hath drawn us all in mercy to His Heart." Therefore "Come unto Me all you that labour and are heavy-laden and I will refresh you." Lastly from the Cross our Lord asks of us: "My son, give Me thy heart and let thine eyes observe My ways." A versicle and response promise us as a grace from the Sacred Heart: "You shall draw water with joy out of the fountains of the Saviour."

The Feast of the Sacred Heart has now an Octave.

The Lections at Matins, which are not selected only from the writings of the early fathers of the Church, but also from those of St. Bonaventura, St. Bernardine of Siena, and St. Peter Canisius, lead the devout soul far into the spirit of the devotion to the Heart of Jesus. The second Nocturn of the Feast shows, according to the latest researches, the development of devotion to the Sacred Heart from the Middle Ages until St. Margaret Mary Alacoque and the present day. Finally, on the days within the Octave is read the Encyclical of Pius XI, which places before us as nothing else does the whole significance of the devotion to the Heart of Jesus, not only as a reparation for the insults offered to our Lord present in the Blessed Sacrament, but in the first and chiefest place for the sins of these modern times, particularly their insolent unbelief and shameless immorality.

The new Liturgy of the Sacred Heart is therefore not only a thing of classical beauty, but it offers, above all, an effective awakening and deepening, and a firmer grasp in the life of Christians of devotion to the Most Sacred Heart of Jesus. So does devotion to the Sacred Heart as presented to priests and people by the Church teach us to understand the God-Man and Redeemer in His deepest interior spirit, and grasp as it were with a look his Divine might and wisdom, His Human Life of virtue, the Blessing of His example and of His works of mercy. We do not stop at the outward form of our Lord, at His miracles, His words, nor His external Sufferings, and His glory. A look at the representation of His Wounded Heart draws our spiritual eye to the depth

of that motive which governed all the thoughts, desires, and longings of the world's Redeemer, which alone directed all His works and words, His Life, Sufferings, and Death—and that motive is His Love, Divine and Human, wounded by the unspeakable ingratitude of men.

FIRST PERIOD

FROM THE EARLIEST TIMES

(A.D. 150 TO 1150)

THE separate constituents of the idea of the Heart of Jesus are as old as Christianity; the physically wounded Heart of our Lord, the natural symbol of the most holy Humanity and Godhead, burning with love, wounded by love and pain. But when did these stray thoughts of the faithful first become conscious? When did these separate concepts consolidate into the thought of the Heart of Jesus? When, finally, did the Divine Heart become an object of worship? When did men first pray to It?

In the first century of the Church, there is scarcely a trace of the special idea of the Heart of Jesus. The Fathers saw in the pierced Side of our Lord from which flowed forth Blood and Water, a Fount of mercy. But that our Lord's Heart had been wounded by the lance did not occur to them. "Man was quite close to the most Sacred Heart, but as yet he did not separate It from the Wounded Side" (Bainvel, 203).

It is only in the twelfth century that we meet with the first traces of devotion to the Heart of the Redeemer. But why not until so late?

In the Gospels Jesus speaks but once of His

Heart, which He places before us as an example of meekness and humility. St. John discloses in the Lord's farewell discourse all the inmost tenderness of the Sacred Heart, but the word itself he does not use. Neither does he employ it when he describes so solemnly the opening of the Side of Jesus. St. Paul has realized the burning love of our Lord in the most profoundly psychological fashion. But he also never uses the word "Heart," which would have expressed it all.

Only when a soul in quiet prayer could be absorbed in the thought of the inner Life of Jesus and His bitter Sufferings, could she, as if of herself, find the way to the wounded Heart of our Saviour. But the early days of the Church's youth were not adapted for this; nor were the times of the Martyrs, of bloody persecutions; nor the times of the Fathers, of the great spiritual battles around the fundamental dogmas of Christianity; nor the times of the missions to the heathen world of Europe. Those quiet seasons only came when the Western land had been civilized and when the countries of the West had been thoroughly penetrated with the teaching of Christianity; therefore only after the eleventh century.

Moreover, the way to the wounded Heart of our Lord could only be found through the holy Wound in His Side. But this was not possible until a man could set before him our Saviour as a Man of Sorrows on the Cross, His Side opened by the Wound. But for this also the time only came in the twelfth century. This is shown by a glance at the image of Christ as it stood before the faithful in

the time of the Martyrs—then later in the fourth century, the times of the Fathers—and as it continued to be presented till the twelfth century.

It is impossible to walk anywhere in the Catacombs or cast a look over a collection of works of early Christian art without meeting with a picture of the Good Shepherd.

In what living sort this picture stood before the souls of the Martyrs is shown by the dream which comforted St. Perpetua in her prison. In the Garden of Paradise she beheld our Lord as the Good Shepherd who gave her the Holy Eucharist to strengthen her for martyrdom. The miracles of Jesus are also a favourite object of early Christian art. Truly, by these could the harassed Christians revive their courage and confidence. Scenes from the Passion of our Lord are entirely absent. Jesus is never represented on the Cross. This is easily explained by the caution which had to be observed on account of the heathen as long as crucifixion was still a penalty for crime.

However, early Christian literature shows how vivid was the remembrance of Christ's Passion. Often does it echo St. Paul's mystical utterances; St. Paul who bore in his body the scars of the wounds he had received for Christ; who gloried in naught save only in the Cross of Christ, through which the world was crucified to him, and he to the world; who counted all things but loss so that he might win Christ. (Galatians vi. 17, 14; Philippians iii. 8.) So also did the Martyrs in their generous love desire to suffer with their Lord and go to death with Him. In his longing for martyrdom St. Ignatius of Antioch

begged the Romans not to intercede for him, so that he might not fail of his Martyr's crown. "I had rather die for Christ than rule over all the world." "I seek Him who died for us, I long after Him who rose again for us. Let me be the follower of my God." In the Acts of the Martyrs we not seldom meet with such traits. With similar thoughts did Tertullian and Cyprian seek to encourage the imprisoned Martyrs to death for Christ.

What importance the memory of Christ's Passion and Death had gained in the daily life of Christians is shown in the widely spread and universal discipline of the Church at the beginning of the second century. Here the faithful are directed from midnight onwards to connect with the different hours of the day the memory of the bitter Passion. The ninth hour, three o'clock in the afternoon, is specially brought to notice: "For at that hour the spear-wound brought forth Blood and Water from the Side of Christ."

In the combat also with the heretics of that day (the Docetæ), who denied the true Manhood of Christ, emphasis on His Passion resulted of itself.

About the middle of the second century the holy Martyr Justin stands out prominently by his apologetic and theological writings. He repeatedly refers the Docetæ to the Passion of our Lord, and therein mentions expressly the Sacred Heart; the corporal Heart as well as the spiritual. "In the Garden of Olives His Heart and all His members truly shuddered, and His Heart was like melting wax." St. Justin is, so far as we know, the first who speaks of the Suffering Heart of the Redeemer. In the third

century he is followed by Origen, whose mighty intellect embraced the whole science of his day. He was led to the Heart of our Lord through commenting on the Canticle of Canticles. "St. John rested in closest intimacy on the Heart of Jesus, the Fount of deepest knowledge of His teaching. There he sought for and fathomed the treasures of wisdom and knowledge hidden in Christ."

The Agony in the Garden, the Canticle of Canticles and the Beloved Disciple have been guides to countless souls as in the second century, so also in later times to the Heart of the Saviour—but not till a thousand years later.

Only St. Augustine and St. Paulinus of Nola in the fifth century repeat quite briefly the words of Origen.[1] But then the idea of the Heart of Jesus disappears completely for centuries from Christian literature. A new era had dawned, and the conceptions of Christ by which it was governed were not favourable to the growth of the thought of the Sacred Heart.

Freedom had been bestowed by Constantine on the persecuted Church. She rose victorious out of the Catacombs. Then it was obvious to extol Christ as the great Victor who by His redeeming Death had conquered sin and hell and brought endless treasures of grace to men; who had risen gloriously from the dead and reigns now in Divine Majesty in Heaven at the Right Hand of the Father.

[1] The "Manuale," wrongly attributed to St. Augustine, belongs, with its passages on the Sacred Heart, to the twelfth century. Its author was presumably the Benedictine Abbot, John of Fécamp, who died in 1198.

Thereupon Arianism threatened the purity of the Faith by its denial of the Godhead of Christ. It was therefore necessary in these centuries to insist especially on the greatness of the Son of God, even on the Cross.

As soon as the outward barriers were removed, the heathen in great numbers joined the Church of Christ. Then began the work of the missions, and of the Christianizing of Europe, over which spiritual instruction was poured out for long centuries. But the great stumbling-block for Greeks, Romans and Teutons alike was the Passion and Death of Christ. A God on the Cross they could not conceive; a God who, in the Garden, sank to earth crushed by the weight of suffering, and who, as He hung dead on the Cross, had His Side pierced with a lance, they could not understand. They did not want a God with whom they must sympathize, but a powerful God—a Ruler and King.

It was needful, therefore, in those times to oppose to the heathen Zeus and Jupiter, Christ as the true God and King in His Divine and exalted Majesty, and to emphasize the victorious side of His voluntary Death on the Cross and its wonderful and merciful efficacy.

Again and again it had to be impressed on the heathen and the newly converted that the Cross, the sign of shame, had become through Christ the most glorious sign of victory, but the thought of what the work of redemption had cost the Divine Heart in pain and love had to be kept in the background. Thus the Christ-picture of the great Fathers of the Church in the fourth and fifth centuries becomes easy

to understand. It retained its authority till the twelfth century; the Liturgy of to-day, which originated in those times, bears its stamp.

We shall recognize this at once if we glance at the sermons of the Fathers which are used for the Lections in Holy Week. On Palm Sunday the holy Pope Leo the Great begins his Passion sermon with the words: "On this, the Festival of the Passion of our Lord, the gladness of holy joy does not permit us to be silent." The anniversary of the Passion of Christ is to be a day of great joy to the whole world; nothing among all the works of God is such matter of rejoicing as the Sufferings of the Redeemer, who, in the likeness of our human frailty, fought and overcame the devil. On Maundy Thursday we hear St. Augustine: "Consider the glory of the Cross! That Cross which foes insulted shines now on the brow of kings. Its effect has proved its power. It has subjugated the world." Still on Good Friday rings out the hymn of olden times: "Vexilla Regis prodeunt"—"Forth comes the Standard of the King."

Our present Canon of the Mass, which owes its origin and moulding to the times of the Fathers of the fourth and fifth century, bears the character of the period. In accordance with St. Paul's words: "To show forth the Lord's Death till He come," the oldest Canon, the "Anaphora of Verona," of the Martyr days of the third or even of the second century names at each celebration, three times before the Consecration, the Passion and Death of our Lord, but only implicitly. After the Consecration it has: "Therefore are we mindful of Thy Death and Thy

Resurrection." In the present Canon, on the contrary, the Death of Christ is not spoken of before the Consecration. After it, there is added to "the blessed Passion and Resurrection" the "Glorious Ascension," and this with special prominence.

Without further evidence, if in the history of Art we contrast the work of the Catacombs with that of the period after Constantine the change in the Christ-picture must attract our attention. The Good Shepherd of the Martyr-times has disappeared. In its place stands Christ, the glorious Divine King, who, as Judge of the world, full of stately repose and majesty, is represented in gold and mosaic in the apse of the magnificent basilicas which were now being built in many places both in the East and West.

Neither the Greek nor the Latin Fathers ever saw a Crucifix—neither Augustine nor Chrysostom. Representations of the Crucified are very rare before the seventh century. In their place appears an artistically chased gold Cross, adorned with precious stones, without the Body of our Lord. Not till the twelfth century, and then only as Christ Triumphant, is He represented. Living, He stands on the Cross, clothed in a long vestment, His Arms majestically extended, His Eyes wide open. Every trace of pain is far removed from Him; His whole bearing speaks of dignity and majesty. He never has the Wound in His Side, never the Crown of thorns, but He wears the kingly diadem. The Crucified as Victor, King, and High Priest, so does Roman art proclaim the splendid thought of the Fathers of the Church: "Regnavit a ligno Deus." It might be called the *liturgical* picture of Christ.

But grand as this conception was, wide as was the view it opened out, by just so little was it favourable to the growth of devotion to the Heart of Jesus.[1] Besides St. Augustine and St. Paulinus of Nola, St. Peter Damian, who died in 1072, is the only writer of this period who repeats the thought first expressed by Origen, that in the Heart of Jesus are contained all treasures of wisdom and knowledge; and that St. John, resting at the Last Supper on Jesus' Bosom, drew from this Source riches without measure. But the Heart of our Lord is not yet the Symbol of His Love, but the Seat of Wisdom.

It is therefore the more striking that the Heart of Jesus, in Its own peculiar significance, appears about the year 830 in the oldest vernacular Life of Jesus, the German "Heliand," shortly after the introduction of Christianity into the North. In this old German poem the Saviour of the world is set before the newly-converted Saxons in the fashion of an old German saga, in the likeness of a German Hereditary Prince. All is translated into German thought and experience. In contrast to the old heathen "Epos" appears a new ideal hero. It is Jesus, the Saviour, "the holy King of Heaven," and at the same time the "Dear Warder of His people," the "Shepherd of the land," the "Kindly Bestower of treasures," the "Best of all dwellers on earth." In this connection the poet repeatedly points to the inmost spirit of the Lord, to His inner thoughts, feelings and perceptions; to His Heart—in figurative sense

[1] "The Crucifixion of the Roman epoch was a visionary conception far removed from reality. It was the result of an art that worshipped God alone" (Witte).

"hugi," and at once brings It into the closest relation with the bodily Heart, "herta."

Jesus wept over Jerusalem when He saw at His Feet the city and the Temple. "O that thou hadst known in this thy day the things that are for thy peace" (St. Luke xix. 42). The poet translates this into the speech, and even into the outward setting of the Saxon land.

"Then saw the Ruler, Christ the Good, the city wall of Jerusalem shining, and the buildings of the Jews, and also the House of God, Holiest of Holies. Then all his innermost yearning welled up in His Heart;[1] then God's Son could not refrain Himself from weeping. Woefully heavy and troubled was His Heart. 'Woe to thee, Jerusalem, that thou knowest not the truth, the doleful fate that shall come upon thee.'"

Constantly does the poet bring before us the inner movements of our Lord's Soul, His "Heart." Around Christ, represented as the *Ger-mans'* Duke, Overlord of borough and country, His Disciples gather as faithful followers of noble birth, who hasten

[1] "Tuo well im an innan hugi um is herta" ("Heliand," edition J. K. Konn. In the edition of the "Heliand" published by Otto Behagel Halle, 1903, lines 3,687 and 3,688 run:

"tho well imu an innen
Hugi wid is hertz."

"Hugi" must evidently be translated here neither as *thought* (*denken*) nor *spirit* (*geist*), but as innermost feeling or yearning (*Gemüt*). In this reading the distinction between soul and heart is brought out even more sharply.

to Him from all the towns. Thus does the poet introduce the Sermon on the Mount.

"There sat the Begotten of God, the Shepherd of the land, among His true ones. Sat there and spoke not, and long time He looked on them. He was loving of Heart to them, the Holy Master, mild in His loving spirit. Then He opened His mouth and taught them many Divine things in wise words."

To the gentleness of His Heart ("hugi") the Apostles turn when the Lord pays no heed to the woman of Canaan: "They prayed their Lord that He would be mild in His Heart towards the woman." At the grave of Lazarus "was the Heart of the Son of God touched; hot tears of the Weeping One flowed down." In the story of the Passion we are shown before all the inner Sufferings of our Lord's Soul. At the Last Supper "His Heart was troubled, His Soul full of grief." In the Garden of Olives "He bowed His knees in prayer; falling down before His Father He saluted Him with words of lamentation in deep grief." His Heart was troubled, the soul of His Manhood moved Him; Body and Spirit strove in Him against the Son of God. God's Angel, the Holy One, came now from Heaven to strengthen His Heart." When Herod sends our Lord back to Pilate, "accompanied by shameless folk who heaped mockery upon the Captive One, His Heart was gentle and in humility He bore it all" ("Heliand," ed. Simrock, pp. 78, 150, 165, 167, 173, 175, 191).

Thus does the earliest Christian German poem portray in the "Heliand" the Saviour's Heart; beating stronger in sympathy and in pain over the sins of men; full of love and tenderness; in the bitter

Passion full of sorrow and pain, but also full of holy peace. For two hundred years after this our Lord's Heart is no more mentioned in the German tongue.

When the words of the Canticles: "Thou hast wounded My Heart," were taken as referring to Christ, the thought of the spiritual Heart of our Lord wounded with love arose of itself, as did that also of the Heart pierced on the Cross by the lance. This appears as early as the eleventh century, in the Old High German reproduction of the Canticles by the Benedictine Abbot Williram.

Williram had, as he tells us himself, taken the habit "pro amore Christi." Between 1059 and 1063 he was, as Abbot of Ebersberg, author of a work on the Canticle of Canticles which was the admiration of his contemporaries, and of later generations. He dedicated it with apostolic freedom in 1075 to the Emperor Henry IV at the beginning of the strife over investitures. The Emperor had risen up against Pope Gregory VII when the Pope had issued vigorous edicts against simony and the marriage of priests, as well as the arbitrary presentation to Church benefices by the laity. With this great historical background, these early mentions of the Sacred Heart, with their warning to the Emperor, gain a special significance.

Williram makes Christ say to the Church: "Come from Libanus, My Spouse. Hasten to Me in the purity of thy Baptism. If thou keepest thyself as pure as thou art become by Baptism thou shalt behold what grace I will bestow on thee even in this world. I will cause the Emperors and Kings who now sit on

their thrones and rise against thee like panthers and lions, with cunning and strength, to honour thy footsteps, and be converted to Christian piety. Thou hast wounded My Heart, My Sister, My Spouse; Thou hast wounded My Heart, My Sister, for whom I became Man, My Spouse whom I betrothed to Myself by the spousal gift of My Blood. For thy sake I bore the Wounds of the nails and lance on the Cross."

The Pope's struggle had not been in vain. With it begins a new epoch of Church history, a time of a mighty forward movement and the renewing of the religious life. Now also begins the early springtime of the devotion to the Heart of Jesus; more and more clearly from this time does the thought come before us of the wounded Heart of the Redeemer as a symbol of the love of the God-Man for man.

SECOND PERIOD

THE DAWN

(A.D. 1150-1250)

In the year 1099 the Crusaders had taken Jerusalem. During the Crusades the Holy Land had stood in the forefront of contemporary interests; the land where Christ was born, where He had preached and worked His miracles, where He had suffered and died. Slowly the picture of the heavenly King of Glory retired into the background. In place of it, before the eyes of men's souls, stood the Son of Man, above all in His bitter Passion. The time was long past when it had been needful to have regard to heathens and new converts. Now men might sink deep into meditation on the Inner Life of Jesus, on His Love and His Sufferings, and preach and write on them also as they would.

But even as, when Gothic art had already started on its victorious course, the Roman style still produced magnificent work of architecture, and the goldsmith's craft, so the liturgical Christ-picture still continued its work, although the new era was laying stress upon great and fresh religious thoughts. As the Roman style, influenced by the Gothic, developed still further into enchanting works of art, so also in the realm of the Faith, old and new tendencies

reacting on each other produced delightful treasures of religious thought.

"One and the same Passion of the Lord" was the subject of joy and of sorrow—so taught Peter Lombard about the middle of the twelfth century. So also had St. John Chrysostom indicated the value of remembering the Sufferings of our Lord in commenting on the Passion according to St. Matthew. St. Augustine displays the whole warmth of his Christ-loving soul in explaining the Twenty-First—the Passion Psalm: "O God, My God, why hast Thou forsaken Me?"

But it is in different style from that of St. Bernard, by whom speaks the spirit of the newer time, and whose surpassing greatness gives a special character to the twelfth century. Bethlehem and Calvary form the ordinary subjects of meditation for the Abbot of Clairvaux. Was the mystery of the Birth of Christ familiar to his mind and dear to his heart, yet did the Cross and passion of the God-Man attract him still more. Therein had he, as he owns in his forty-third sermon on the Canticles, found life. "Therefore have I so often the Cross in my mouth, as ye well know, always in my heart, as God knoweth, and very often in my pen, as many folk do know." "To know Jesus, Jesus crucified, this is the kernel of all my philosophy." But a long time had yet to pass before the new idea prevailed, and through St. Dominic and St. Francis became the ruling one.

The deeply pious and learned Abbot Rupert of Deutz, who died in 1135, was still under the influence of the liturgical Christ-picture. In his numerous treatises, full of deep-souled mysticism, written in the

abbeys of Siegburg and Deutz, near Cologne, he had collected all that had been previously written by Fathers and theologians upon the opening of our Lord's Side and the meaning thereof. This brought him close to the Redeemer's Heart Itself. For he sees in the holy Wound of the Side, " The Gate of Heaven." Yet he remained outside with only a presentiment of It, without entering in.

The new time already rings forth faintly with its emphasis on the bitter Passion and the thought of the Heart of Jesus in the Commentary on the Canticles dedicated by the Benedictine Abbot Wolbero, of St. Pantaleon at Cologne, to the " Sisters on the island in the Rhine " (Nonnenwert). In the introduction to this valuable ascetic work, with its occasional breaths of mysticism, he addresses the Benedictine nuns of that convent: " Dearest Sisters, learn with the crucified Lord of all the world, learn with all the Saints to understand the length, the height and depth of love." They were to remember daily and constantly the bitter Passion of our Lord that they might be able to say with the Bride of the Canticles (i. 12): " A bundle of myrrh is my Beloved to me." " But what was the day of the joy of His Heart? Surely the Day of His Resurrection, when all pain was finished and overcome. But joy did not come to Him, forsooth, as if He had not known it before, because for His Godhead there was no time." The Heart of the Heavenly Bridegroom receives the Wound of love (Cant. iv. 9) through the power of Divine love and the ardour of the Godhead which is united with Him. But it is true there is as yet no mention of the corporal Heart of our Lord.

In the same manner "The Divine Heart of the Holy Christ" is spoken of in the earliest collection of German sermons hitherto discovered. "The Priest Konrad," as the author calls himself, dedicated it, about the year 1180, "to the priests of Christ who preach Christ and not themselves." His work is considered the most important specimen of pulpit eloquence in the German language before the great Berthold of Regensburg. In his Pentecost sermon "Priest Konrad" shows how "the Lord, the holy Christ, is Himself the holy Divine Truth. Therefore rightly is the Spirit that proceeds from His Heart called the Spirit of Truth. When the Holy Ghost, who went forth from His Heart (*von sim gotlichen herzen*), came upon the Disciples, they understood at once and completely all Holy Scripture and all tongues" (A. C. Schonbach, "Old German Sermons," III, pp. 31, 38, 111).

All that is wanting here is the allusion to the love of our Lord. It seems also to be lacking with Cesarius of Heisterbach, a Cistercian of Cologne, who died at Heisterbach in 1240. According to him the Heart of the Saviour is the seat of His Will and His Thoughts. Among his stories of miracles Cesarius tells one of a Religious who had much to suffer under a severe Abbot. In a vision he beheld Christ bound round His Breast with a rope of thorns to the Cross. "Because the heart is in the breast and in the heart the will." (Cesarius Heisterbacensis, "Dialogus miraculorum," 1851, I, 190.) In his homilies he is the first imitator on German ground of St. Bernard, the great Patron of his Order. But in these works

again he does not see in the corporal Heart the symbol of the Saviour's love. And yet he came so near It when preaching of the Risen Lord, who showed the Apostles not only His Hands but His Side: "For in His Side are His Heart, His Thoughts and His Desires."

In England, on the other hand, the modern conception of the Heart of Jesus comes out clearly as early as the year 1100.

St. Anselm, the great Archbishop of Canterbury, is especially distinguished for his devotion to the suffering Saviour on the Cross. This led the saintly son of St. Benedict, also designated the last of the Scholastics, to the Saviour's Heart. In the pious meditations which are ascribed to the holy Archbishop the Divine Heart is for the first time brought into relation with the Saviour's love: "The opening of our Lord's Side," so runs one of his meditations, "revealed the riches of His love, the love of His Heart for us."

But whether the corporal Heart of our Lord is here meant is still doubtful. We meet with a similar thought in the so-called "Manuale" erroneously ascribed in earlier times to St. Augustine, but whose author is now known to have been the Benedictine Abbot, John of Fécamp, in Normandy, a reputed contemporary of St. Anselm. "Through the Wound of the Heart," so says the "Manuale," "is revealed to me the secret mystery of the Heart, to me is revealed the mercy of the Heart of Christ, and I have entered in, and rest there in safety."

The conception of the Sacred Heart appears more clearly in France in the twelfth century, amid the

company of Cistercians around St. Bernard: and not only among the "grey monks" but also with Peter of Blois, and the Augustinian Canon Richard of St. Victor. This is a proof that the whole tendency of the religious spirit of that age was towards the moulding of the thought of the Sacred Heart. It arises at the same time in France, England, and Germany, in circles which were little open to contemporary influences. As far as St. Bernard is concerned, all doubt is excluded that he, as well as some of his scholars and Richard of St. Victor, thought of the corporal, wounded Heart of our Lord.

In his sixty-first sermon on the Canticles St. Bernard says: "The iron pierced through the Soul of Jesus, it struck His Heart, that from henceforward He might feel for our weaknesses. The secret of His Heart becomes visible through the Wound in His Side" (M.L., 183-1072). This passage found admission into the "Manuale" before-mentioned, as well as into another collection, "De anima," of which with equal inaccuracy Hugo of St. Victor was supposed to be the author.

The English Cistercian Abbot Gilbert of Hoyland, who died in 1172, is the follower and imitator of St. Bernard in explaining the Canticles. The passage "thou hast wounded My Heart" he refers to the Heart of the Saviour. But with him it is not yet certain whether he had the corporal Heart of the Redeemer before his eyes. "The Wound of the Heart shows the burning heat of His Love. O sweet Heart, that permittest Thyself to be touched by our hearts in order to kindle in them a return of love" (M.L., 155, 184). The same remark holds good with

the Englishman, Richard of St. Victor, when he writes: "When we contemplate Christ's Heart we find naught sweeter and richer in love. . . . More than any other had our Emmanuel a human Heart (Cor carneum) in order to have sympathy with us."

But in Guericus of Igny, a native of Tournay, who died in 1160, the corporal Heart of the Saviour appears still more clearly as the symbol of His Love. "Jesus' Side is opened that thou mayest penetrate into the wondrous tabernacle where the breath of His Heart is wafted over thee if thou enterest there unhindered."

Finally, all doubt vanishes with William of St. Thierry, the friend of St. Bernard, born in Liège, who died after 1153. "The ineffable secrets of Thy glory, O Lord, were hidden in Thy Heaven, full of mysteries, till the lance opened the Side of Thy Son so that we could enter into Thy Heart, O Jesus, the secure Seat of Thy mercy, into Thy holy Soul filled with all the riches of Thy Godhead."

One of the first to point out the connection of the corporal Heart of our Lord with His Love is the pious and energetic Abbot Gottfried of Admont, in Styria, who died in 1165. In a homily on the Feast of St. John the Evangelist, he repeats first of all the thought of Patristic times: "John rested on the Breast of Jesus. In the breast is the heart of man, in the heart is wisdom," but then he calls our Lord's Heart "the Seat of wisdom, and of the Divine sweetness or love." He also speaks in his homilies of the Heart of Mary.

Under the jurisdiction of the Abbot of Admont was also the neighbouring Benedictine Convent, where

among the nuns was one named Rikind, distinguished for her knowledge of Holy Scripture. Called to be Abbess in the Alsatian Convent of Hohenburg in order there to restore religious discipline and regularity, she found a congenial Religious in Herrat, who was, later on, her successor. To these two, the period of whose rule falls between 1147 and 1196, is ascribed the so-called "Trudperter" Canticle of Canticles, which, following the interpretation of Williram, points the sacred text to Mary. It is shown therein how the Holy Spirit has poured out all the fullness of His seven Gifts upon the most Blessed Virgin that thereby she might become worthy to be the Mother of the Redeemer. Therein is twice mentioned the "merciful, kind Heart of Christ,[1] which has predestined us to eternal life. "To the Wound in My Side," says Jesus to the soul, "shalt thou turn at all times with heart and mouth, and thereby remember all whom I have redeemed by My Blood, both the living and the dead." But the general sense of the treatise suggests that it was chiefly on the Heart of Mary, which was filled "with all the wisdom of the Holy Ghost." Through His grace "it became the tabernacle of the most High King." The Heart of God's Mother is filled with the sweetest love of God, "therefore is the beating of her Heart so sweet." "The eye of her Heart is fixed on the Holy Scriptures," from which it drew its wisdom. "But her Heart was wounded" when she gave Jesus, "the Son of her Heart, over to the bloody

[1] "Di sinwillige herze vorbesehen hat."—From the Canticle of Canticles explained by Rikind and Herrat, edited by J. Haupt.

death of the Cross for the salvation of men." So even in the hour of dawn the worship and knowledge of the Heart of the Mother is closely bound up with that of the Heart of her Son.

The oldest prayers to the Sacred Heart, which were written in Middle High German, have remained to us, preserved from the twelfth century. They were to be found elaborately written on parchment in a book of prayers which in the fourteenth century belonged to the Queen Agnes of Hungary, who was in active correspondence with the " Friends of God " in Switzerland, and to whom in 1310 Meister Eckhart dedicated his " Book of Divine Consolation."

One prayer reminds our Lord in a threefold invocation of the anguish with which His Heart was encompassed in thinking of His bodily Sufferings, of His abandonment by God on the Cross, and at the sight of the pain of Mary's Heart.

" Lord Christ, God's Son, for the sake of the anguish with which Thy Holy Heart was encompassed when Thou, Lord Christ, gavest over Thy holy members to suffering, and for the love and the faithfulness which Thou hadst for men, I pray Thee to comfort the pain of my heart, as Thou didst comfort the pain of Thy Disciples in the hour of Thy Resurrection. Paternoster." [1] A second prayer likewise names the " Holy Heart " and reminds our

[1] " Herre crist, gotis sun, dur der angist ere, da din heilich herze mite bivangin was, do du herre crist din heilic gibeine zuo der martire gabe, dur die minne unde dur die truwe die du ziden meniscin hatost, so bite ich dich, daz du gitrostes das ser dinir lungiron indeme zite dinir urstende."—Paternoster.

Lord of the graciousness with which He created man after His own Image, redeemed him with His Body, and cleansed him with His Blood.

Any further doubt as to whether the corporal Heart of our Lord is meant is hardly possible when we come to Eckbert von Schonau. He was Abbot of the Benedictine Abbey near St. Goarshausen, while his sister, Elizabeth, was at the head of the convent of nuns connected with it. Eckbert had made his studies in the school of Hugo of St. Victor at Paris. Hugo, from Blankenburg in the Hartz, had as his greatest scholar the Englishman, Richard of St. Victor; both of them were equally great as scholars and mystics. Eckbert had written a book of prayers for his sister. In a meditation on the love of the suffering Saviour, he prays the Crucified that he may be allowed to bear His image in himself, and also the Wound of His Heart. "May Thy living Word, more piercing than the sharpest spear, wound my heart. Then shall love to Thee and to my brethren stream forth therefrom." Then he indicates the reward.

"O how good art Thou, how sweet art Thou, Lord Jesus, to the soul that seeks Thee. O Jesus, Redeemer of captives, Saviour of the lost, Hope of the exile, Strength of the weary, Joy of the troubled, sweet Comforter and gentle Refresher of the soul which in toil and weeping hastens after Thee; Crown of the victor, only Reward and Joy of the dwellers in heaven, abounding Source of mercies, Thou Son of God most High."

In the Agony in the Garden "the Heart of Jesus trembled." The Agony of His Heart was clearly

shown by the Sweat of Blood " which ran down from Thy most holy Body during Thy prayer." Eckbert is one of the first who mention the most Sacred Heart in their prayers. He recommends himself to St. John, who was wholly filled with the wisdom of God when his favoured head " rested on Jesus' most merciful Breast." " O beloved Disciple of Jesus, illustrious Evangelist, son and guardian of the most Blessed Virgin, speak for me to the Heart of the most sweet Jesus."

Like St. Hildegard of Bingen, Elizabeth von Schonau is considered as a seer favoured by God, who raised her voice fearlessly before princes and bishops. In a letter of serious warning to an Abbess in Bonn, she, even in the twelfth century, refers with a slight change (verse 3 of Chapter XI of the Canticles) which is to-day the Introit of the " Egredimini " Mass to the Divine Heart. " Come, ye daughters of Sion, behold the King of Kings in the crown wherewith His Father hath crowned Him in the day of His Espousals and of the joy of His Heart." Elizabeth died in 1164, Eckbert twenty years later.

Elizabeth's great friend, St. Hildegard of Bingen, who died in 1179, speaks several times in her celebrated prophetic work, " Scivias " (*Sci vias lucis*—Learn the Way of Light), of the Heart of God the Father. " His Heart has such a tender and special love of mankind that He sent His Son to the shame of the Cross." Another time the Heavenly Father speaks to virgin souls: " Ye are planted in My Heart." In one hymn she sings: " O Eternal Might, Thou hast ordered all the goodness of the

Redeemer, who has redeemed all by becoming Man" (Schmelzeis, "Life and Works of St. Hildegard," 460). But of the Heart of Jesus the great Rhenish visionary does not yet speak.

There existed a close connection between Eckbert von Schonau and his Benedictine Abbey and Steinfeld in the Eifel, the oldest Premonstratensian monastery in Germany. Here, at the turning-point of the twelfth century, we meet with the oldest hymn to the Heart of Jesus, and in it the complete development of the conception of the Redeemer's Heart. Therein appears the liturgical Christ-picture of the Most High King on the Cross, united with the image of the Man of Sorrows, whose Heart is wounded by the lance, urged by pain and love, cherishing the love and sympathy of a brother. In high poetic flight the soul turns, not to Christ our Lord, but direct to His Sacred Heart; personifying It in order to salute and praise It, to unite itself to It in love, and to beg all graces from It. In other works, also of the same poet, the Sacred Heart emerges with a certain independence quite unsought; as in a hymn to the patron Saints of Cologne, the holy Martyrs Ursula and her companions, and in a long hymn of praise and thanksgiving to Jesus in which the imagery is supplied by the Canticles. In this the poet begs of our Lord: "Let me drink the wine of mercy from the Chalice of Thy Heart," a phrase which recalls how St. John "drank all wisdom from the Breast of Jesus." Here again, then, it is by the Passion of our Lord, the Canticle of Canticles, and St. John, that the poet, inspired by God, is led to the Heart of his Saviour.

Who is the author? For centuries this, the oldest hymn to the Sacred Heart, "Summi Regis Cor aveto," was ascribed to St. Bernard. At present there is no longer any possible doubt that the writer was the Blessed Hermann Joseph, born at Cologne in 1150. His parents' house stood near the church of St. Maria "im Kapitol," where he was christened. From his early childhood his life is perfumed by the fragrance of mystical graces. His biography, written by his Prior, one of the best biographies of the Middle Ages, notes many charming traits which cling around him even to-day in popular memory. With pious importunity he had, as a boy, offered an apple to the Divine Child, who is represented in a picture in St. Maria sitting on His Mother's knee. The Child bent lovingly down and took the gift. So did Hermann's relations assure the biographer. At twelve years old he entered the Premonstratensian monastery, founded a few decades previously at Steinfeld in der Eifel. Except for the time of his studies he was here employed as sacristan, and occasionally in small temporary pastoral charges in the neighbourhood, until he died at the age of nearly ninety. His life is glorified by the tenderest love towards the Queen of Heaven, on account of which he received the additional name of Joseph. His hymn to the Sacred Heart, already translated into German at the beginning of the thirteenth century, became one of the most widely known prayers to the Heart of Jesus in the Middle Ages. Numerous copies are to be found in Middle High German and Middle Low German manuscripts, sometimes in prose, sometimes in polished verse. Frequently it

bears the title: "To the Wounded Heart of Our Lord Jesus Christ."

"Hail to Thee, Heart of the Most High King," so the blessed man begins his song, and then turns immediately to the Heart of the Lord, full of love and full of pain. The corporal Heart is likewise the Object of worship. "The Heart full of sweetness," the Sanctuary in which lived the Life of the world, "which death, the heartless savage, broke."

> "Sweetest Heart, incline to me,
> To my heart Thyself demean,
> That it may upon Thee lean,
> Loving Heart to heart." [1]

Thus does he pray. This hymn to the Sacred Heart of Blessed Hermann Joseph is not merely the oldest in Germany, but by far the oldest in the whole Catholic world. The first of the seven verses begins: "Summi Regis Cor aveto."

In his "Joyful Hymn To Jesus" he shows himself no less inspired by God and glowing with Divine love, in its many verses, their imagery derived from the Canticles. Here, also, love for Jesus leads him to the Heart of Jesus. He prays to Jesus, "the Rose of Heaven overflowing with sweet perfume," to lead him along His own path, following His steps. He begs our Lord to root all the weeds and evil growths

[1] The original (which is, however, ascribed to St. Bernard), and an English metrical translation from which the verse above is quoted, will be known to many readers in the "Devotions for Holy Communion from the Roman Missal and Breviary, etc.," published by Messrs. Burns, Oates, & Washbourne.

out of his heart, and to permit him to drink out of the Chalice of His Heart, and that his heart may no longer belong to himself but, absorbed in God, rest in Him entirely: "one mind, one will."

Being a native of Cologne, he was especially devoted to St. Ursula and her companions. In the Latin hymn which he wrote in her honour, the reward of her martyrdom is to enter the Heart of her Spouse. "Bridegroom best of all beloved, we enter Thy Heart to drink from the Well of Life." [1]

The hymn of blessed Hermann Joseph to the Sacred Heart, which may be conjectured to have been originally written about the year 1200, may be quoted as a landmark in the development of the devotion. The same conception of the Heart of Jesus that is presented to us to-day in Church decree and Liturgy is met also in the "Summi Regis Cor aveto." The idea of the corporal Heart, wounded by the lance, passes of itself, as it were, in the mind of the blessed man, into the idea of the spiritual Heart wounded with pain and love. Moreover, personification of the Heart is carried completely through the hymn. Even so is the twofold manner of existence presented. It is "pierced through with pain," but as the glorified Heart It is "the Bliss of the elect," "full of the sweetest perfume of love."

Not only, therefore, is the conception of the Divine Heart clearly and distinctly presented, but

[1] In a Missal printed at Basel a similar passage is found in the Sequence for St. Ursula's Feast: "Ursula and her companions are received into Glory by Jesus their Spouse. They enter into the Heart of Jesus and become one with Him."

also the different practices of devotion to It; praise, return of Its love, sympathy, prayer, and complete self-renunciation. All this gains still more importance when we consider the wide circulation of this hymn, in Latin as in German, in poetry as in prose. Among the number of those who, in the course of the centuries, have laboured for the knowledge and devotion of the Most Sacred Heart, a special place is due to the quiet mystic of Cologne.

That devotion to the Heart of Jesus as practised by Blessed Hermann Joseph was already nothing out of the common in his Order and in the neighbourhood is shown in the biography of the blessed man, written by his Abbot. In this is also mentioned a favoured nun, Sister Elizabeth, who lived in the Premonstratensian convent of Füssenich, near Zülpich. When the monastery of Steinfeld was in great distress this convent was asked to help with their prayers. Sister Elizabeth's prayer was heard, as so often before, "Because with continual petitions she knocked at the door of the Heart of the Lord, so rich in mercy." This is the earliest *record* of an answer to prayer in the history of devotion to the Heart of Jesus. It is noted by the biographer as a matter of course.

Like Blessed Hermann Joseph, St. Luitgard is a prominent figure in the history of mysticism. She was born in 1182 at St. Trond in Belgium. Through a revelation of the Wound in our Lord's Side she was led to the Divine Heart in the decisive moment of her life. Resolved to dedicate her life to Jesus, she was, at the age of seventeen, pursued by the attentions of a young man. Then Jesus appeared

to her in human form as He had formerly walked upon earth. Opening His robe, "He showed her the Wound in His Side, how It was reddened with fresh Blood, and said: 'From henceforth seek not the flattering words of a foolish man. Here shalt thou continually contemplate that which thou must love. I promise thee the sweetness of perfect purity.'"

Having become a Benedictine, and later on a Cistercian nun, she prayed earnestly that she might be able to understand the Latin Psalms, so that she could follow the Divine Office with more devotion. Her prayer was granted, but for all her better understanding she found no corresponding help in her prayers. Thereupon she complained to our Lord. "What use is the knowledge of the Holy Scriptures to me, an untaught peasant maiden?" "What wilt thou then?" asked the Lord. Her answer was: "I desire Thy Heart." "And I desire thine still more," was the answer from Jesus. "Yea, O Lord, but only so that Thou measure the love of Thy Heart by mine, and that in Thy Heart I may possess my own under Thy sure protection." Thereupon the exchange[1] took place, or rather, by an extraordinary grace, the union of the Uncreated Spirit with the created according to the words of the Apostle (1 Cor. vi. 17): "He who adheres to the Lord is one spirit."

[1] This is the first example of the mystical exchange of hearts, which is often repeated in the history of the devotion to the Heart of Jesus. The detailed account originated with Bernard the Dominican, the spiritual guide of the Saint, who later on was the Pope's confessor.

The Saint died in 1246, on the Saturday after the Feast of Corpus Christi, which had this year been celebrated at Liège for the first time in the Catholic world. The day on which the Feast of the Sacred Heart is now kept, was for her who had so yearned for the Heart of Jesus, the last she spent on earth.

A vision in which the Heart of the Crucified is directly mentioned is also recorded in the life of St. Elizabeth of Thuringia, better known to English readers as of Hungary. But it is very likely an embellishment introduced by a biographer of later date. Driven from the Wartburg, the Saint reaped only the bitterest ingratitude from those to whom she had done so much good. As she was praying before a Crucifix for those who had injured her she heard the words: "Thou hast never addressed such well-pleasing prayers to Me. They have entered the inmost depths of My Heart. Therefore I forgive thee all the sins thou hast ever committed in thy whole life." [1]

As she was one day weeping bitterly over her sins, Jesus the Consoler appeared to her and comforted her with the words: "Torment thyself no longer, My dearest daughter, all sins are remitted to thee: for I have suffered in all the limbs and members of the body by which thou hast sinned. . . . Hast thou

[1] The thirteenth-century sources say nothing of it. But an unknown Cistercian, in the "Archivum Franciscanum" (1909), and Theodorici Thuringi de Apoldia de St. Elizabeth, V, 9, in "Henrici Canisii Lectiones Antiquæ Iv. Amstelædemi" (1723), concur in saying: "She saw Jesus our Lord face to face, who spoke to her most lovingly, consoled and strengthened her by this apparition."

offended God through thy heart, Mine was pierced through by the lance." Elizabeth died in 1231, at the age of twenty-four. Her canonization followed only four years later.

At the same time in which Blessed Hermann Joseph, not far from Cologne, praises the Divine Heart in his Latin Hymns, the thought of the Heart of Jesus emerges strikingly enough in the South, and that through the German Minnesingers, although the life of a wandering minstrel was the last one conducive to interior religion. They scarcely created their Conception of the Sacred Heart for themselves; they rather reflect what was represented in the religious life of their surroundings.

The precise time when men first arrived at the fact that not only our Lord's Side had been pierced through by the lance but also His most Sacred Heart, can no longer be determined. Indications are sought in vain before the middle of the twelfth century; but the Minnesingers give proof that towards the end of it the idea had spread far and wide.

It must surely have been Walther von der Vogelweide who was the first to sing in the German tongue of the broken Heart, and then of the Heart "pierced by the lance," desiring thereby to plunge the sinner's heart in remorse. "Sinner, thou shalt think of the sore distress that God suffered for us, and shalt drown thy heart in ruth." He makes Longinus say to his soldiers: "Ye shall strike His Heart (*sin herze*) with a spear," and further on, "Christ His Heart in sorrow broke" (*sin herze*) (Walther von der Vogelweide, "Gedichte," ed. Simrock, p. 37).

To Gottfried of Strasburg, the light-living author

of the immoral poem "Tristan," is also ascribed by many authorities the great and perfectly formed religious poem: "Hymn of praise to Jesus and Mary." Gottfried still belongs to the beginning of the thirteenth century. In magnificent language "Jesus the lovely Emperor" is proclaimed as true God and Creator, to whom all hearts belong, and who as our Saviour, "in burning fire of love," redeemed us by His Sufferings and His Death and made us blessed through His wounded Heart. For His Heart is the blooming Rose from which flows the Precious Blood. Great as were the Sufferings of His Heart, yet were his Love and His Patience always greater. "Thou art called the Living Salvation, which gave Itself to death for us." "Thou gavest us bliss through Thy wounded Heart." "Thou hast opened Thine Arms wide for all time to receive us poor men, however we may have sinned against Thy goodness. And if we will come back to Thee and quit our sins for love of Thee, so wilt Thou receive us free of sin as were we innocent."

That for a long time his life was one not befitting a witness to the Heart of Jesus should not be sufficient ground for denying the "Hymn of Praise" to the author of "Tristan."

This last-mentioned poem remained unfinished; probably not because of the poet's early death, but in consequence of his conversion. This appears likely from the verse wherein he implores pardon for his sins: "greater than all the waters of the Bodensee may hide." He swears to hate sin, which only brings endless suffering and sorrow, and vows that once this thing hated by God is torn from out his

heart, it shall never again be suggested in story, song, or proverb. This is the vigorous repentance and contrition of an earnest, converted sinner, and a man of middle age, who now consecrates the marvellous fashion of his song to Christ and His Mother, after he has known the mercy of the Divine Heart by his own experience.

In reviewing the dawn of the devotion to the Heart of Jesus up to the middle of the thirteenth century, we find the first tokens of the knowledge and worship of It closely connected in England, France, South Germany, and the Rhineland. Representatives of them come from the Benedictines and the newly founded Order of Prémontré. The Divine Heart is already named in sermons, in the writings of mystics, and even in the songs of the Minnesingers. It also appears thus early in Latin and in Middle High German prayers. Its manifestations of grace are spoken of by scholastics, mystics, and converted sinners.

Up to the middle of the twelfth century men saw chiefly in the Heart the Seat of Wisdom. Shortly after this, however, It is brought into connection with the love of God for man; occasionally, later on, pure souls remembered for the first time that, not only was the Holy Side of Jesus opened by the lance, but that at the same time His corporal Heart had been wounded. Now the Wound of the Heart becomes the sign of the suffering and love of the spiritual Heart. But any connection with the Holy Eucharist is entirely wanting in these early times.

THIRD PERIOD

THE FLOWERING-TIME OF THE MYSTICS

THE Office of Matins for the Feast of the Sacred Heart in the Roman Breviary opened formerly with the Invitatory: "Christum pro nobis passum: venite adoremus." "Christ who hath suffered for us, O come let us adore." St. Margaret Mary was prepared for her great apostolate by a deep devotion to the Sacred Passion. Our Lord first showed her His wounded Side, and only after that His most holy Heart. In the night before every Friday she was to share in His Agony in the Garden. It is therefore easy to understand what significance for the diffusion and development of the devotion to the Heart of Jesus lay behind the great outburst of devotion to the suffering Saviour in the early part of the thirteenth century.

On the 17th September, 1224, God glorified St. Francis by the miracle of the Stigmata, the first of its kind that is known. The wound-marks of the Saint of Assisi are in some sort the Divine seal by which the devotion to the Crucified was countersigned. Fra Angelico represents St. Dominic kneeling at the Saviour's Feet and clasping the Cross, with the Saints and disciples of God of mediæval times

assembled around. The two Orders founded by Francis and Dominic, at the beginning of the thirteenth century, spread with marvellous rapidity, and exercised a dominating influence over the whole life of religion. In the following centuries it was precisely the most prominent sons and noblest daughters of the two great patriarchs of these Orders who, following their example, made the Passion of our Lord the centre-point of their inner life. "In the present day it is hard to form any picture of the directness, fervour and constancy with which those who belonged to this company pondered on the Redeemer and His Sufferings, did not the ever-increasing sources which are opened to us come to our aid." (Zahn, "Christ in German Mysticism.") And not only in liturgical prayers is the Crucified praised and blessed, but as formerly in the days of the Martyrs, so now also, men desired to taste His Sufferings with Him, and carry His Cross after Him. The Gothic crucifixes preach this now in their touching agony. "The higher the Gothic cathedrals rear their fabric into the endless ether, so much the higher the crosses rear themselves; higher than all those which bear Christ with outstretched arms as if crying for pity."

Therefore the gloriously flowering mysticism of this period is of wide-spreading importance. After this, the central point of the Middle Ages, true mysticism is before all else Passion mysticism. If Germany distinguished herself in those days above all other lands by the knowledge and love and worship of the Redeemer's Heart, the chief cause of this is to be found herein, that no other country at

that time could show such treasures of mystical writings and riches of mystical favours. There have always been interior-minded men who found their way for themselves to the Heart of their Saviour. But the mystics presented the true, supernatural, interior life. They required complete detachment from all creatures, close, generous following after the Crucified, and unreserved abandonment to God alone; so that the soul should, on her part, offer no hindrance to grace even if God should will to bestow on her the higher gifts of prayer. Blessed Henry Suso expresses this briefly in the words: "Reformed from the creature, conformed to Christ's likeness, transformed by God."

The commencement of the thought of the Heart of Jesus was favoured by the prominence assigned by the German mystics to devotion to the suffering Saviour. We find these thoughts of the Sacred Heart, like red rubies set in gold, in the midst of their contemplations of the Passion.

The value set upon meditation on the bitter Passion is strikingly brought out in Blessed Henry Suso's "Little Book of the Eternal Wisdom," in the dialogue between the Eternal Wisdom and His servant.

The Eternal Wisdom: "If thou art wishful to behold Me in My uncreated Divinity, thou must learn to know and love Me here in My suffering Humanity; for this is the surest and speediest way to eternal Salvation."

The Servant: "Lord of my love, I would seek Thy Divinity and Thou showest me Thy Humanity. I would seek Thy sweetness, and Thou settest before

me Thy bitterness. I would needs conquer, Thou teachest me to fight. Ah, Lord, what dost Thou mean?"

The Eternal Wisdom: "No one can attain divine exaltation or singular sweetness except by passing through the image of My human abasement and bitterness. The higher a man climbs without passing through My Humanity, the deeper he falls. My Humanity is the way a man must go, My Passion the gate through which he must pass, to arrive at that which thou seekest."

The Servant: "O Eternal Wisdom, whosoever desires great reward and everlasting salvation, high knowledge, and deep wisdom must carry Thee at all times, O crucified Jesus, before the eyes of his heart, and behold himself therein as in a mirror, so that he may order all his life thereby."

Not few in number are those who have generously walked in the way pointed out by the mystics, and to not a few of them has our Lord disclosed His Sacred Heart in mystical vision. The first of these visions is noted from Magdeburg about the middle of the thirteenth century.

Finally German mysticism showed a special preference for the Canticle of Canticles, and for the Evangelist St. John. We shall meet with both far more frequently in the times which follow, as guides to the Heart of Jesus.

The institution of the Feast of Corpus Christi, celebrated in spite of great opposition at Liège in 1246, does not seem to have had the importance for the universal devotion to the Holy Eucharist that we might at the present day suppose. For centuries

yet the devotion to the most Holy Sacrament finds far less notice than that to the bitter Passion of our Lord. In spite of this, however, from henceforth, particularly in the Dominican Order, there emerges the connection between the Divine Heart and the Sacrament of His Love, even though naturally not with the same measure as with the Sacred Passion.

Surprisingly large is the number of those who in the flower-time of mysticism have written and preached of the Divine Heart, have prayed to It, and received rich gifts from It. Let us first glance over the wider diffusion of devotion to the Heart of Jesus, and the reciprocal influence of its representatives, to follow later more particularly, and in separate groups, the further development of the object, as well as the practice of the devotion.

The Franciscans appear in the exact middle of the thirteenth century as representative supporters of devotion to the Heart of Jesus. In the second half of the century the nuns of Helfta, in Saxony, are joined to these, though without being influenced by them. St. Gertrude the Great, Blessed Mechtilde von Hackeborn, and Mechtilde of Magdeburg, give to this enclosed community of Helfta their peculiar impress. In close connection with Helfta stand the Dominicans. These were in the beginning of the fourteenth century the chief promoters of the thought of the Heart of Jesus. To them is due the credit that in the Dominican nuns confided to their care, devotion to the Sacred Heart sent forth its loveliest blossoms.

Next to these stand the Cistercians, at that time an

independent company. The " Friends of God " in the world kept in touch with the Dominicans, to whose influence can be traced their devotion to the Sacred Heart. Besides those of the Order of Preachers, occasional mention of the Divine Heart is to be found in sermons and mystical treatises, for the most part without any author's name. In the Carthusian Order, Ludolph of Saxony is the first to write upon the Sacred Heart. He had formerly been a Dominican, at the time when Meister Eckhart, Tauler and Suso were preaching about the Heart of our Lord. Rusbroek again was closely connected with the " Friends of God," to whom the thought of the Heart of Jesus was familiar. Owing to the great influence which the Franciscans and Dominicans had gained over the widest circles of the people, it is easily explained how in the Middle Ages, far beyond the walls of the cloisters, devotion to the Heart of the Redeemer was known, loved, and practised, but as far as we know to-day, chiefly in Germany. In France, on the contrary, where in the twelfth and thirteenth centuries men had written so beautifully of the Heart of Jesus, the remembrance of It seems to have been lost in the fourteenth, and until the beginning of the fifteenth century, when Gerson once more alludes to It. One reason for this astonishing fact appears to lie in the Hundred Years War with England, which caused the destruction not only of churches and convents, but even of religious life as well.

THE FRANCISCAN ORDER

A profound understanding of the Heart of the Crucified already appears among the Franciscans shortly after the rise of their Order.

The English Franciscan, Alexander of Hales, who had been the teacher of St. Bonaventura, and died in 1245, speaks in his Exposition of the Canticles of the "Sweetest Heart of Christ," out of which arise two fountains: "The Fount of Blood bestows on the Church the joys of ardent love, the Fount of Water proffers purity, and refreshing against the heat of the passions."

Under the name of St. Antony of Padua a collection of Latin sermons has been preserved, which were apparently preached in Franciscan communities in the thirteenth century or even later. The Heart of Christ is several times mentioned in them, as on Maundy Thursday: "There is a twofold cause for the tears forced from Christ, the love in His Heart and the pain of His Body." Of the first St. John says: "Greater love than this no man hath, that a man should lay down his life for his friends." "A golden Altar is the love in Christ's Heart, where the incense is kindled for a sweet savour." In a sermon on the Apostles it is said of our Lord: "He delivered up His Heart on the Cross for thee." [1]

The mystical writings of St. Bonaventura are

[1] St. Antonii *op.* Ratisbonæ, 1739, p. 320. The passages on the Heart of Jesus in Henri de Grèze, "Le sacré Cœur de Jésus, Etudes Franciscaines," are not very reliable, because at different times *latus, costatum,* and *pectus* are translated by "heart."

penetrated with the most interior love for the Crucified. Therefore the Seraphic Doctor easily found the wounded Heart of his Saviour and all the graces which the Fathers had sought in the Wound of the Side. In the "Lignum Vitæ," the "Wood of Life," and also in his letters the Heart of our Lord is already presented as the symbol of love.

"It happened by the Ordinance of God that one of the soldiers should pierce and open the Sacred Side. When at that moment Blood and Water came out, the price of our redemption, of our salvation, was poured forth from the secret Fount of the Heart, to give the Sacraments their power, to bestow the grace of life, to give to those who live in Christ the chalice of that living water which there flows to Life Eternal. Lift thyself up then, friend of Christ, place thy lips to it, to draw water from the fountains of the Saviour" (Jesus translanceatus, Bonaventura viii. 53).

In his "Letters to the Sisters on Perfection" the Seraphic Doctor exhorts them, not only like the Apostle Thomas, to put their hand into the Wound of our Lord's Side: "Far rather enter through the Side into the Heart of Jesus Itself. There re-form thyself in ardent love for the Crucified, fast nailed with the nails of Divine love, pierced through with the lance of heart-felt love, of tenderest compassion" (Bonaventura viii. 53).

For a long time St. Bonaventura was held to be the author of the grand and deeply emotional Latin poem "Philomena," the Nightingale of the Cross, many German imitations of which may be met with. The suffering Saviour, uttering His Seven Words from

the Cross, is compared with the nightingale in the hawthorn tree, who sings her song there till her heart is broken. Without doubt the poem originated with the English Franciscan, John of Peckham, who died in 1278 as Archbishop of Canterbury. The eighty-seven verses of the poem are connected with the hours of the day. At three o'clock the nightingale breaks her heart, while she sings ever louder her song of love and joy.

" The tepid sinner's soul does not understand why the Lord showed us His Heart as He laid Himself to His bitter rest on the Cross He had carried." [1]

The " Stimulus Amoris," the " Goad of Love," a devotional book much used in the Middle Ages, was for a time erroneously attributed to the Seraphic Doctor. Under cover of one of his works it was seemingly written by the otherwise unknown James of Milan, at the beginning of the thirteenth century. Here we read of the Heart of Jesus: " He who rightly contemplates the Passion of our Lord, he who enters deep through the opening of His Side, finds easily the Heart of our Lord so full of love. O happy that heart which is thus blissfully united with the Heart of its Lord. And what sweetness and blessedness thinkest thou the soul experiences which has entered through that open Wound of Christ, and is united with His most loving Heart. Truly I cannot tell thee or explain to thee. But try it and thou shalt know. Behold and see, the treasury of

[1] The " Philomena " of Peckham must not be confounded with the similarly named but more voluminous poem of John Hoveden. Editors of St. Bonaventura's works have unfortunately missed the difference between the two.

all graces is open. Therefore enter thou through the Wounds of Christ, that thou mayest receive the graces that heal thee, that restore thee, that protect thee in trouble."

"O holy lance. Would God I had been in the place of that lance. I would never have come forth from the Side of my Lord, but I would have said: 'This is my rest for ever and ever, here will I dwell, for I have chosen it' (Psalm cxxxi. 14). In great love hath Jesus opened His Side to thee, that thus He might be able to give thee His Heart."

In the poems of Blessed Jacopone da Todi, author of the sequence "Stabat Mater," who died in 1306, we also find frequent allusions to the Heart of the Redeemer. A burning love of Jesus, which knew no bounds, led the great poet to the Heart of Jesus. He makes the Crucified speak thus to the soul: "O behold Me how I suffer on the Cross that I may bestow on thee the ardour of love. Thou art written on My Heart in characters of blood. Love for thee urged Me to descend to earth. My pure and holy Heart recoiled not before death."

At first, however, it was the German Friars Minor who among the sons of St. Francis grasped most thoroughly the devotion to the Sacred Heart, and laboured in the language of the people for its diffusion. The most celebrated among them is Fra Berthold of Regensburg, who through his powerful preaching showed the way to the Heart of the Crucified. Yet deeper still has Berthold's novice-master, Blessed David of Augsburg, comprehended the Redeemer's Heart, as well in Its Being as in Its graces. As witnesses to this stand the German

treatises of which he is the author, and which are reckoned among the finest ornaments of Middle High German prose. They appeared between the years 1250 and 1280.

David is the first mystic to write in the German tongue, and he already excelled in the classical use of it. Moreover, his writings are pervaded by the Seraphic spirit of the Founder of his Order. His Latin instructions for novices, which he dedicated to his former disciple, Berthold of Regensburg, breathe so completely the spirit of St. Bonaventura that they were for a long time ascribed to him. " David's all-embracing theological science, his profound knowledge of the Holy Scriptures and the early mystics, combined with his deep insight into the secrets of the human heart and his temperate judgment, make him an excellent guide in the difficult region of mysticism " (Dagobert Stockerl, O.F.M. " Brother David of Augsburg; a German mystic of the Franciscan Order ").

In the year 1240, when Brother Berthold took the habit, David was novice-master in Regensburg. After 1249 we find him as companion of his former disciple, the powerful preacher of repentance. Three volumes of his sermons, with which Trithemius was acquainted at the end of the fifteenth century, are unhappily lost at the present day.

In David's Middle High German writings the Heart of our Lord, pierced on the Cross, appears as the symbol of His love. " From the burning Heart of Jesus flows His Blood, hot with love." " Jesus showed us from the Cross His faithful Heart glowing with love, since the death of our souls touched Him

more nearly than the death of His Body." Before Holy Communion we are to pray: "Ah, most dear Lord Jesus Christ, how great love and faithfulness wilt Thou show to the soul when Thou displayest Thy riches and openest Thy Heart to Thy beloved friends." The humility of His Heart, so rich in love, is beyond all Angels and men. "The Saints would not love Jesus so perfectly did they not see the great humility of His most lovable Heart." Of the graces of the divine Heart he writes: "For chosen heirs has Jesus from the very beginning preserved treasures Divine in the Sanctuary of His Heart, which no man can exhaust" (Pfeiffer i. 379). "To Him, must the soul hasten, that she may experience the tender kindness of the Heart of Jesus." The joy of the Saints in Heaven "streams forth superabundantly from the storehouse of His love, the most faithful Heart of Jesus."

Among David's German writings on mysticism many prayers are also to be found in which the Divine Heart is mentioned. They are worthy of consideration no less for their great antiquity than for their contents. Of peculiar beauty is the grasping of the fact that the Heart of the Crucified was kept hot by love even after death, so that the Sacred Blood not having grown cold could still flow forth from It at the wounding of the lance.

"Beloved Lord Jesus Christ, warm, burn through my heart, which longs for Thee, by the love-warm Blood which flowed from Thy burning Heart on the Holy Cross. That It flowed from a hot Heart, It was Itself a living witness. Were even the Body dead and cold, the Blood could not have flowed, nay,

could not have been moved, as we see in the dead it would naturally have ceased to circulate. But not so with Thee! By this it is given us to understand that It was still so hot with the Love-glow of Thy Heart that It ran down like a sweet fount from Thy Wounded Side."

"Lord of my heart's love, water the desert waste of my heart with Thy Blood, so hot with love, that it may become fruitful in virtues. Revive and warm my extinct fervour that it may become fresh and strong through Thy heat. Heal and relieve my wounded soul in her deadly pain that she may taste the gentleness of Thy unction, and experience in herself the peace and sweetness of Thy heart. Give food and drink to my heart, which longs for Thee, O living Bread, that through all the ills and troubles of this world, I may follow Thee whithersoever Thou goest, undaunted, courageous, and strong, until I come to where Thou sittest waiting for us, at the Right hand of Thy Father.

"Help me that I may come to Thee there, where Thou wilt receive me in all the fullness of Thy love, and place me in eternal joy, to introduce me to the familiar intimacy which Thou hast with Thy Father in the Holy Ghost, with whom Thou livest and reignest over all Thine elect for honour and joy everlasting. Amen."

Another prayer serves as a Communion prayer in the same manner, in which the love and faithfulness of the Divine Heart are spoken of.

"Beloved Lord Jesus Christ, Thy loving condescension shows itself more than all in this, that Thou hast left us Thy holy Body and Blood as a

consolation and means of healing, as a living remembrance of Thy love, and as a strong guide out of this dangerous land of exile.

"Ah, Lord Jesus Christ, my heart's Beloved, how great love and faithfulness wilt Thou show towards the soul, when Thou wilt disclose Thy riches to Thy friends and open Thy heart to them. For here in this poverty hast Thou displayed to them by Thyself, and by all that Thou hast done for us, so much love and favour. Feed us now, dearest Lord, with Thy Sacred Body, that our souls may grow in grace, that we may not go away destitute of Thy riches."

The third long prayer conducts us, after the fashion of the German mystics of the thirteenth and fourteenth centuries, into the deep mysteries of the Most Holy Trinity, and the Beatific Vision of It in eternity: "when the Treasure-house and the enclosed Sanctuary are thrown open." This Sanctuary is the Heart of the Only-Begotten Son of God.

"Beloved Heart, and Lord Jesus Christ, Only-Begotten Son of the Heavenly Father, enlighten our souls with the light of Thy merciful goodness. Grant to us all in Thy love, that we may belong to those elect heirs for whom Thou hast from the earliest beginning preserved the Sanctuary of Thy Heart as a Divine Treasury which no one can exhaust. Let as many as will in heaven and on earth take from It for themselves."

The fourth prayer is again a Communion prayer and bears the same mystical character.

"Beloved Lord Jesus Christ, in whom we possess both here below and eternally above, all treasures of love and grace, of mercy and blessedness, of

consolation and joy, enlighten our souls with the light of Thy grace as Thy sweet Heart may prompt Thee. For since Thine eternal Birth it belongs to Thy Nature to be naught else but good and faithful. They tell us so to whom Thou dost impart the dispositions of Thy Heart.

"Lord Jesus Christ, Beloved of my heart, give us now Thyself and prepare us for the eternal marriage-feast and the heavenly banquet. According to Thine own Heart's will hast Thou from all eternity destined for each one a special place in glory, according to his merits, at the Table made ready by Thee from everlasting, to be a partaker of the life-giving Food of Thy Sacred Humanity, and the pure light of Thine endless Eternity."

In the middle of the thirteenth century Blessed Berthold of Regensburg journeyed through the provinces of Germany as a powerful preacher of penance. Although as a missioner he had first of all to fight against the ignorance and vices of the people, yet in his sermons he does not fail to allude to the Heart of the Redeemer. He preached from the town walls of Zurich, to countless crowds, on how during Holy Mass a man could meditate on the whole Life, Passion, and Death of the Lord.[1] When the

[1] Amalarius of Metz was the first to bring the Life of Jesus, from the Incarnation to the Ascension, into connection with the different parts of Holy Mass. In the work which he wrote at the suggestion of Louis the Pious, after the synod of Aachen in 816, "De Ecclesiasticis Officiis," IV. 5, he also speaks of the opening of the Side of Jesus, but not of His Heart. This explanation of the Mass kept its hold for an entire thousand years. Hallowed by its reverend antiquity, it has been for many an easy and helpful way

priest after the Paternoster breaks the Sacred Host, then should we think that on the holy Cross our dear Lord's "holy, sweet, pure Heart broke," and that Longinus struck through the Lord's holy Side with his lance "into His sweetest Heart." How much of tender, intimate love for the Heart of the Crucified speaks in these simple words.

Berthold's mission sermons as they lie before us to-day in Middle High German setting, were written down by his hearers. Even in this incomplete form they enable us to imagine what overpowering force the spoken words of the eloquent Franciscan must have exercised, and what an impression these passages on the Sacred Heart must have made on his hearers.

From his own pen nothing but Latin sermons have been preserved, of which only a part has hitherto been brought to light. In the Latin "Sermons for Religious," the great missioner appears at once as a man of commanding intellect. It is not clearly manifest whether in the few Latin sermons that have been discovered, he really refers to the Heart of our Lord. In a sermon on the Stigmata of St. Francis

of following the Holy Mass with devotion; for people who either could not read at all, or did not know Latin, or who, before the invention of printing, had not a Missal at hand. The Liturgy in the eighth book of the Apostolical Constitutions, which is older than our present Liturgy of the Mass, brings, in the Anaphora, the Life, and especially the Passion of Jesus in detail before us.

Amalarius also emphatically recommends daily Communion, "if a man feels a pious longing for it."

The great Benedictine Abbot, Rupert of Deutz, who died in 1135, particularizes the connection of the Liturgy of the Mass with the mysteries of the Life, and especially of the bitter Passion of our Saviour.

he makes the Crucified say: "I have found a man after My own Heart" because "his breast was literally wounded to the heart as was that of our Lord. In spiritual wise was he nailed to the Cross with Christ, to the Cross of a great love."

Between 1246 and 1252, Blessed David's Provincial at Regensburg was Brother Gerhard, who exerted himself especially for the production of German writings. It is not impossible that we owe David's valuable German treatises to his instigation. This Regensburg Provincial of the Friars Minor also showed a profound understanding of the Heart of the Redeemer. At his suggestion later on, a layman, who was afterwards received into the Regensburg Friary as Brother Lamprecht, wrote a life St. Francis in German verse. Later, he produced, under the guidance of his Provincial, who gave him the materials in a short Latin sketch, the most important of Middle High German allegorical poems, "The Daughter of Sion," on the love of the soul for her heavenly Bridegroom. In boldly realized presentation he shows how a soul, the "Daughter of Sion," renounces sin and the world and is completely converted to God, until at last she arrives at mystical union with Jesus, the Heavenly King. Allegorical characters, "Faith," "Hope," "Prayer," and "Meditation," accompany the soul on her way. At last Love, "Frau Karitas," undertakes her guidance. Led by her hand the soul appears before the King of Heaven. Frau Karitas seizes her bow, and wounds the King's Heart again and again with her arrows of love. The love-shafts of the soul wound our Lord's Heart deeper and deeper. From the Wound of His Heart the soul

then receives grace, the knowledge of God, heavenly desires, and spiritual joy. Six times does the poet, in sublime fashion, speak of the working of the Heart of the Heavenly King, through whose grace the soul arrives at the most intimate mystic union with Him. Thus does the Redeemer's Heart, wounded, according to the expression of the Canticles, by love, become for the soul the source of richest graces.

Alongside of the four Franciscans already named, may be placed another witness to the Heart of Jesus from the Friary at Regensburg in the middle of the thirteenth century—Brother Werner, a lector in theology. In his Book of Monologues, in which the writings of St. Anselm and Hugo of St. Victor are much used, he points in the "Mystery of the Redemption of Mankind" especially to the sufferings of the holy Soul of Jesus, telling how He experienced all His outward Sufferings interiorly beforehand; also that the stroke of the lance at the piercing of His Side was directed against His Heart.

In the years from 1250 to 1280 appeared in South Germany a collection of sermons and treatises which has been called "The St. George's Preachers," from the Abbey of St. George where the manuscripts of them were found. As many of Brother Berthold's sermons are used therein we may well suppose the author to have been a Franciscan. Profound comprehension of our Saviour's bitter Passion and His Death for love of us, led this interior man to the Heart of Jesus, of which he speaks in more than twenty places. Numbers of the sermons are permeated by the true spirit of devotion to the Heart of Jesus. The preacher's concept of It appears at once,

Its love and Its pity, but also Its sufferings, Its consolation and Its mercy.

" Our Lord suffered His pure Heart to be opened with a sharp spear—the Heart which is full of all wisdom, all mercy, and all purity. He suffered His Heart to be opened that we might find It open if we came to It, and also that we might open our hearts to Him. For this end He poured forth that stream from His Heart, that we might see that His love was perfect and pure without any deceit. At the Cross we are to contemplate His tender Heart, and how It was overflowed with gentlest love."

" The martyrdom and the Passion of Jesus were truly great, both in His Body and in His Heart. His ears heard many evil words, and through His Heart went many a blasphemy which He needs must hear. So poor was our Lord in friends and in all that is on earth of love and kindness. And besides, He bore in His Heart sore bitterness and anguish when He thought of the terrible death which He willed to suffer. How great as well, was the submission of His pure Heart to His Father He showed by the words: ' Father, into Thy Hands I commend My Spirit.' "

" Ah, then was that sweet Heart that was full of all wisdom pierced through by the spear. Now must the soul be reddened with the Lord's Blood that flowed from His Heart."

" To the soul saith the Lord: ' When I was hanging dead on the Cross I let My Heart be opened (*liess ich min hertze uf tuon*) by a sharp lance for love of thee. Now do thou this day open thy heart by love to Me.' "

He saith also: "Beloved man, consider how I have sought thee. I left Heaven, My rightful heritage, and descended to earth, and became Man, and gave thee My Heart out of My Breast and gave My Soul for thee in My Death. Beloved man, consider this, and have pity on Me a poor Man. For I became a poor stranger for thy sake. Come, give Me thy heart, which I have sought for here on earth."

"Ah, good man," here admonishes the pious preacher, "love Him who never repels thee from the pitiful mercy of His Divine Heart."

The soul, then, must seek peace and confidence at the foot of the Lord's Cross, and begs: "O my Lord and my God, draw me to Thee, the Source of life; that my soul may drink from Thy sweet Heart for thereafter do I long."

A very gem amid Middle High German Homiletic Literature is the collection of sermons known as the "Black Forest Preacher." They appeared at the same time as the "St. George's Preachers," and have also apparently a Franciscan for their author, a man of prayer and earnest study. Ingeniously does he apply to the Heart of the Redeemer the comparison of the pelican, which opens its breast with its beak to awaken its children with its blood. "When Adam and all sinners had fallen under sentence of death, God allowed a spear to be thrust into His Heart, shed His Blood, and with it washed thee that thou mightest become a living soul."

Up to the present time we are acquainted with but few traces of devotion to the Heart of Jesus in the Franciscan houses of North Germany. But that it was not unknown there may be concluded from the

great religious poem upon the Canticle of Canticles which Brun von Schönebeck, a distinguished layman of Magdeburg, completed in 1276. At the end of his work he expresses his thanks to the "barefoot Brother," Heinrich von Hoxter, preacher and lector in Magdeburg, for the assistance given to him. Probably to this brother are owing the passages where the Heart of our Lord, pierced by the lance, appears as the symbol of His love. As a practice, prayer full of confidence is recommended, to which is applied the Introit of the Mass of the Sacred Heart, "Egredimini."

Brun was a contemporary and fellow citizen of Sister Mechtilde of Magdeburg, who, living under the guidance of the Dominicans, manifested such profound understanding of the Divine Heart. He shares her preference for mystical subjects, but does not arrive at her grand flights of thought, or her poetical gifts. He is the first to unite the threefold interpretation of the Canticle of Canticles.

Under the figure of Solomon, Christ is represented in His mystical relationship to the soul, to Mary, and to the Church, and thereby the most pure Heart of our Lord is frequently referred to. How much He loved us is shown by the "bloody spear which Longinus thrust into His Heart." When the loving soul, the "tender Bride of Christ," saw her Bridegroom die on the Cross, she cried in her grief: "*Egredimini filiæ Sion.* Go forth, ye daughters of Sion, and behold King Solomon in the diadem wherewith His Mother crowned Him in the day of the joy of His Heart."

According to the witness of St. John, water flowed

forth from the Side of God when Longinus pierced It through with the lance, so that His Heart was broken. Jesus is the faithful friend of the soul: "to whose Heart goes all her pain, who understands all her needs." Therefore she complains to Him in all her sore misery, but He still comforts her: "*Ego dormio et cor meum vigilat.*" "I sleep and My Heart waketh," this signifies that the Almighty saith: "I sleep in My Humanity and wake in My Godhead."

It was a Friar Minor who in the middle of the fourteenth century, tried, in "The Book of Spiritual Poverty," to show the way to union of the soul with God. Under the title of "The Imitation of the Poor Life of Christ," it was for a long time mistakenly ascribed to Tauler. The author does not always keep clear of exaggerations and errors. But much of his book is of enduring worth, and what he says upon the bitter Passion of our Lord belongs to some of the most beautiful writings of the mystics on this subject. "St. John," so he observes, "rested on the Bosom of Jesus, and received thence all wisdom, and such intimacy with God as is hidden from all. So do all those who turn themselves with all their hearts to the Passion of Christ. They rest on His Bosom and receive it there—from such a hidden intercourse with God as no man may tell of; like St. Paul, who says: 'I have seen things which it is not granted to man to utter.' But how shall a man attain to it?"

"Love strings her bow, and strikes the Heart of God. The bow she strings is her heart. She strings it with ardent yearning, sends the arrow up

to God and so hits the right mark." The Divine Heart is then brought into connection with the bitter Passion of our Lord, with frequent Communion, with a complete stripping off of all earthly things, and with love of the Cross. Rich favours are to be gained from the Heart of the Lord, who came to send fire on the earth.

"The fire which our Lord sends is the heat of Divine Love, which He bestows from out of the Wound of His Heart. Let him who thirsts come hither and it shall be given him to drink, so that he shall no more thirst for temporal things. A man need preach little more to men than that they should come here, and here remain. Those who have reached it thank God, for they have put their lips to the Source from whence Love flows at all times and without ceasing, and they are filled so full therewith that they would possess nothing more of their own; they give up all things exterior and interior, so that they may prove that they also love God."

The character of the Church's devotion to the Heart of Jesus is thus summed up in the language of the mystics. Its object is the corporal Heart wounded with love; its chief practice diligent meditation on Its love and Its Sufferings, the final aim and fruit the love of our neighbour.

The Provincial of the Franciscan Province of Strasburg, Mark of Lindau, who died in 1392, made considerable use of "The Book of Spiritual Poverty" in his work on the Ten Commandments.

Another fourteenth century Franciscan, Otto of Passau, instructs the soul that loves God how she

may reach the "golden Throne in Heaven." Therein he gives a wider meaning to the piercing of the most Sacred Heart. Christ has after His Death "so shed forth His Blood at the opening of His Heart by the spear, that Water and Blood flowed forth together. With that red Blood He would win for us that our hearts might be opened to receive Divine Love, and with the Water He would gain for us purity and cleanness of heart and will" (Otto von Passau, "Der guldin Thron," Ingoldstadt 1537).

But scanty information has come down to us as to the inner life of the convents of nuns of the Order of St. Francis in Germany. In spite of this, however, we find the Divine Heart mentioned. A truly apostolic soul was St. Luitgard, the foundress of the Franciscan convent at Wittichen, in South Germany, who died in 1348. She prayed much for the conversion of sinners. Then it seemed to her as if she saw the likeness of our Lord as He hung upon the Cross, and from all His Wounds the Blood flowed forth, and she saw also that many people took refuge in His Heart.

In Italy we meet with two eminently holy women in the Franciscan family to whom our Lord revealed His Heart: St. Margaret of Cortona, in early life a great sinner, who died in 1297, and St. Angela of Foligno, who died in 1309.

Our Lord once appeared to St. Margaret of Cortona and said to her: "Lay thy hand on the Wounds of My Hands." As she dared not do this, our Lord opened the Wound in His Side, and therein she beheld the Saviour's Heart. In her

ecstasy she embraced her crucified Lord and was with Him carried up to Heaven.

Another time our Lord said to her: "My child, dost thou really love Me?" "Not only do I love Thee," was her answer, "but my whole longing goes out to Thee, and I would desire to abide in Thy Heart if it might please Thee." And the Lord said: "Why wouldst thou enter into My Heart and not only into the Wound of My Side?" Margaret answered: "O Lord Jesus, if I am in Thy Heart, surely I am also in the Wound of Thy Side."

Once when this highly favoured Saint was praying for the guidance of her soul, our Lord said to her: "Tell My brethren, the Friars Minor, they must not delay becoming familiar with Me through grace. In their meditations they must contemplate My Love from the Crib to the end of My life. At every point of My Passion they should meditate on the love with which My Heart is consumed."

St. Angela of Foligno likewise occupied herself in her prayers more with the Wound of the Side than with that of the Sacred Heart Itself. But she also knew of the Heart of the Redeemer. She notes herself how the Heart of the Saviour was one day shown to her, and at the same time she perceived the words: "In this Heart there is nothing untruthful; all is truth there." Another day our Lord explained His Sufferings to her soul. "For the interior sins of thy heart were My Heart and My Side pierced through with a sharp lance, and there flowed from thence a mighty cure for all sins and sufferings of the heart."

If we once more survey what the first sons of

the Saint of Assisi have done by writings, sermons, and poems, for the devotion to the Heart of the Redeemer, we are astonished at their profound grasp of the subject, their practical view of the exercises peculiar to it, their understanding of the graces united to it, and the truly seraphic ardour of their language. All grows as of itself out of their deep comprehension of the inmost Being of the Saviour, and the love of God Incarnate for men. Their guides were meditation on the Crucified, the Canticle of Canticles, and St. John. For the first time we meet with the thought that the heat of our Lord's Heart remained after death, through the Divine Love which dwelt in It. The Sacred Blood serves as a proof, which not as yet shed, poured forth at the stroke of the lance. But the Wound tells our souls of the love with which the Heart is filled. Full of goodness and mercy, full of purity and wisdom, It longs for a return of love from men. Longer and more intimate prayers will help to this. Franciscans were the first who, by devotion for Mass and Communion, led the faithful to the Heart of the Crucified; they were also the first to indicate the riches of grace to be gained by the devotion. The Heart of our Lord is to them "an inexhaustible Treasure, however many in Heaven and on earth may take from It." Light and grace, wisdom and heavenly desires, and spiritual joy It bestows on those who approach It in prayer with confidence and love. Thereby we may belong to the "chosen heirs" if we understand the rich treasures which are hidden in the "Sanctuary of the Heart of Jesus."

Vitis Mystica
The Mystic Vine

Under the title "De Passione Domini," two of the Homilies of the third Nocturn on the Feast of the Sacred Heart are taken from the "Vitis Mystica." Following our Lord's words in the Gospel of St. John (xv. 1), this little book presents our Lord in a finished allegory as the mystic Vine. Formerly this tender devotional work was counted as St. Bernard's; at present the first of its three parts is ascribed to St. Bonaventura. But this is possibly incorrect.

St. Bonaventura had a devotion to the Heart of Jesus; his "Commentary on the Sentences" and "Lignum Vitæ" bear witness to it. But these writings on the Sacred Heart might not be genuine. The fact that sixteen manuscripts altogether belong to the domain of the German tongue is of considerable weight. To this must be added the strong emphasis laid on the devotion to the Heart of Jesus. But the really decisive point is the contrast of the Saint's style with its stateliness, his preference for parallel phrases and for consonant endings of corresponding parts—with the vigorous and vivid style of the "Vitis Mystica," in which no rhyme-closes are to be found.[1]

[1] Bainvel asks: "Who is the author of the 'Vitis Mystica,' and what is its date? It has been popularly ascribed to St. Bernard, others say it is St. Bonaventura's, and this rests on good grounds. But I cannot venture to say that they have convinced me. For the style is more that of the Cistercian school than that of St. Bonaventura as we find

The place of origin can frequently be concluded from existing manuscripts. Now here are sixteen altogether, which belong to the German land. Is it possible, then, that the work originated in France, Spain, or Italy? Moreover, it is only in Germany that a completely developed devotion to the Heart of Jesus can claim to have been established at that period. Therefore it may with great probability be taken for granted that the Breviary Lections for the Feast of the Sacred Heart, originated in Germany in the thirteenth century.

The "Vitis Mystica" is of fundamental importance for the history of devotion to the Sacred Heart, in so far that for the first time everything of essential concern for the worship of the Redeemer's Heart is here placed connectedly.

It brings forth with peculiar clearness and distinctness the conception of the Heart of Jesus when it says: "It was pierced with a lance, that by the visible Wound we might recognize the invisible love. The outward Wound of the Heart shows the Love-Wound of the Soul." Many a time have the Popes in their encyclicals on devotion to the Sacred Heart made these words accepted by the Breviary their own.

Then also, the meaning of the interior Passion

him in his genuine works. The learned editors of St. Bonaventura also, who ascribe the 'Vitis Mystica' to him, concede that the manner of expression appears different from that simple mode which the author employs in other books destined for instruction. St. Robert Bellarmine and Mabillon both decline to consider St. Bonaventura as the author of the 'Vitis Mystica.'" A translation of it in Middle Dutch exists in two Berlin manuscripts.

is here not less clearly brought out. Already in the thirteenth century the verses of the sixty-eighth Psalm, used to-day in the Liturgy of the Sacred Heart, find their same connection. "My Heart hath expected reproach and misery, and I looked for one that would grieve together with Me and I found none, and for one that would comfort Me and there was not one."

With this is combined the invitation to practise devotion to the Heart of Jesus, to praise and proclaim the Divine Heart, to pray to It with unswerving trust, to return Its love to the utmost of our power, to seek therein the cleansing of our sins, to abide there in thought, to fix our dwelling there. "O draw me wholly into Thy Heart." As fruits of this practice are alleged devotion, the gift of tears, and true love of our neighbour. This has never before been placed before us in so noble a form and such impressive language.

"All His friends, all His trusted ones, were taken from Jesus, so that there was none to comfort Him among all that were dear to Him" (Lam. i. 2). His Heart expected reproach and misery, and He looked for one that would grieve together with Him and there was none, and for one that would comfort Him and He found not one (Psalm lxviii. 21). The inmost depth of the most holy Heart was pierced in cruelty although It had long since been pierced by the dart of love. "Thou hast wounded My Heart," saith the Bridegroom in the Canticles (iv. 9) to His Spouse. "Thou hast wounded My Heart, My Spouse, My Friend, My Sister. Thy Spouse, Thy Friend, Thy Sister, has wounded Thy Heart, O

Lord Jesus Christ. Why, then, was it needful that Thy foes should wound It as well? What do ye, ye adversaries? When the Heart of Jesus, so full of love, is already wounded, why should ye add a new wound?"

"But since we have once come to the sweetest Heart of Jesus, and since it is good for us to abide here, we will not lightly let ourselves be parted from It. 'For those who forsake Thee, their names are written in the sand' (Jer. xvii. 13). But to those who come to Thee Thou sayest: 'Rejoice, because your names are written in Heaven' (St. Luke x. 30). So then we will come to Thee, and enter in and rejoice, and be glad in remembering Thy Heart."

"O how good and how happy it is to abide in this Heart. Thy Heart, O good Jesus, is a rich treasure, a choice pearl, which we have found in Thy pure Bosom. Who could part with this pearl? Rather will I give all for it. I will procure it for myself with all the thoughts and affections of my soul, and lay all my thinking in the Heart of Jesus my Lord, and sure I am that It will receive me."

"Before the Temple, before this Holy of Holies, before this Ark of the Covenant will I pray and praise Thy Name. With David will I say: 'I have found in my heart to pray this prayer to Thee.' And I have found the Heart of my King, my Brother, and my Friend, the ever-loving Jesus. How should I not pray to Him? To Him will I cry, for His Heart is with me. Where Thy Heart and mine have found each other, O sweetest Jesus, there will I pray to my God. Hear my prayer in the Sanctuary of Thy mercy. O draw me wholly into Thy Heart. And

if the load of my sins should hinder me, yet is Thy Heart opened wide in love none can fathom. Thou alone canst cleanse him who is conceived in iniquity. So can I lay down the grievous burden of my sins, and enter through the narrow door. O Jesu, beautiful beyond all beauty, wash me more and more from my iniquity, so that purified by Thee I may dare to come to Thee, the All-pure, and dwell in Thy Heart all the days of my life, at once always knowing and always fulfilling Thy Holy Will."

"For this was Thy Side opened, that the entrance might stand open to us, and that we might abide there, free from the distractions of the world. Thy Heart was wounded that we might see in the visible wound the invisible Wound of Love. How could this fire of love declare itself better than by this—that it allowed not only the Breast but the Heart to be pierced by the lance? So doth the outward Wound of the corporal Heart show the Love-wound of the spirit. Who would not return His burning love? Who would not love the Heart of Jesus so deeply wounded? Who would not embrace Him, the Most Pure? Therefore will we, as far as in us lies, love Him, return His love, and embrace Him who was wounded for us, whose Hands and Feet and Heart have been pierced through. May He Himself bind our hard, unrepentant hearts with the bands of His love, and wound them with its dart."

"Approach then through that spear-pierced Side to the humble Heart of Jesus, the Heart of the Most High. There wilt thou find devotion, there the gift of tears; there wilt thou learn gentleness and patience in suffering, and sympathy for those who suffer;

above all thou wilt find there a humble and contrite heart."

Towards the end of the thirteenth century, a mystical composition, "The Lily," written in the old Cologne dialect, invites us to imitate the Divine Heart. In this work speaks a most fervent love of Jesus. "That wherewith I have begun this work," writes the author, "therewith will I close, and that is Thou, good, sweet, beloved Jesus."

Love of Jesus, and a deep comprehension of the inner life of the Saviour, have led him to the Heart of Jesus. Still more than in the "Vitis Mystica" is the wounded Heart of our Lord brought before us as the symbol of His Inmost Heart burning with love, and of His holy Life.

"Wilt thou that I show thee a meek and humble heart? Hear and see the Meekest Jesus. See His Cross, His nails, His Shameful stripping, His Death and His wounded Heart, how patient It was! I say thou shouldst behold It, for I think that the Side was opened for thee that thou mightest be able to see It. Take this Heart and place It by thine that thou mayst become like It."

"Gentle and meek was our Lord, therefore in His Passion he answered so mildly him that struck Him, as it became His Heart to do."

At the sight of the Crucified the pious author exhorts to imitation in suffering. "Now my soul, arise, go joyfully to the Cross, leave not Jesus thy Beloved alone. Cry out: 'O gentlest King, I want to come to Thee. Let my heart be sprinkled with the Blood which I behold flowing from Thy Heart.'"

In the Heart of Jesus the soul will also find her eternal blessed happiness, which is described in the language of the Canticles: "Ah, when shall the happy day come when I shall behold Thee the Bridegroom of my soul, when I shall be embraced by Thee and satisfied with Thy Kiss? O what joy will fill the glorified soul when she enters into the garden of spices, into Thy Heart, O Spouse and Lord. Then will love overcome all and cast out fear. Then shall we attain to Thee in bliss, in Thy gentle Heart, sweet Saviour. Sweet Jesus, Thou wilt shelter us here, that we may come to Thee, where we shall see Thee, the Source of endless light" (Cant. i. 50).

This is the glowing language of a mystic who has looked far into the deeps of the Divine Heart.

"The Lily" employs in a striking manner thoughts from the "Vitis Mystica" for its headings, where the Vine also appears surrounded by flowers. Under the semblance of violets, lilies, roses, and crocus, the virtues which surround Christ in God-loving souls are presented to us. The beautiful passages on the Sacred Heart of the old Cologne "Lily" are wanting in the Latin version, and are added independently, although the wounded Heart of our Lord as a visible picture of His Burning inward love, stands out in them still more clearly.

From the same author as "The Lily" we have another still more valuable, but as yet unpublished mystical work, "The Discourse of the Fifteen Steps." It is penetrated with the same devoted love of Jesus as "The Lily."

"Jesus sweet beyond all measure,"[1] so begins the author in rhythmic language, and then passing into prose, he continues as an extension of the Canticles, his discourse on the ascension by the soul of the different steps of mystical prayer. The first step is the knowledge of Jesus, the Bridegroom of the soul; from this as the second and third steps arise love of Him and longing for Him. Hereby is the soul directed to the Heart of the Bridegroom, and to the imitation of Its virtues. "Through what means, thinkest thou, can we become worthy to quench our thirst at the sweet Source of all graces which stream forth from the inmost Heart of Jesus, the Bridegroom of the soul? If we follow the sweet odour of His Virtues in the way of the Cross and of trials. O how tenderly will He, the Bridegroom, then heal the wounds, He, the good Physician. How lovingly will He permit the soul, His Bride, to rest on His sweet Heart" (Cant. i. 3). The glow of the language

[1] "Jesu zote al ane matze,
Lutter honich al ane ratze."
—WABE.

("Jesu sweet beyond all measure, beyond honey and the honeycomb.")

Use has here been made of a Lower Rhenish manuscript, in private hands. A second is found in Berlin. A third, belonging to the thirteenth or fourteenth century, in the Premonstratensian monastery of Strahow, near Prague. Both manuscripts, "The Fifteen Steps" and "The Lily," originate from the convent of Augustinian nuns at Kamp, on the Rhine, who were directed by the Franciscan Friars of Boppard, on the opposite bank. Perhaps this may be an indication of where the author of both writings, to whom the "Vitis Mystica" was well known, may be found.

proves that here is a mystic speaking from experience. This is also shown by his note to the fifteenth, the highest step of mystical prayer: "Of which, unhappily, I cannot speak, because I have never attained to the knowledge of it." At the close he again turns to the Saviour. "As Thou wast my beginning so be Thou also my end, O sweet Jesus. Amen."

In these two works the worship of the Redeemer's Heart is for the first time brought into relation with higher mystical gifts of prayer. The imitation of the most Sacred Heart in love of our neighbour and of the Cross is the way to them, and repose in the Divine Heart is the experience of such gifts. Here also the author appears to have spoken from practical personal knowledge.

The Sacred Heart in Visions

The knowledge and worship of the Sacred Heart has, even down to our own day, been illuminated by mystical graces. They seem to announce themselves even in the dawn of the twelfth century. With the high tide of mysticism corresponds the golden age of the mystically enlightened devotion to the Sacred Heart of Jesus. In the following chapters we shall speak of numerous visions in which our Lord discloses His most Holy Heart, and other mystical favours allied therewith grounded on ancient sources. It might not therefore be superfluous to prefix some short ordinary remarks on visions and other mystical favours by way of introduction. One who is

sufficiently familiar with the science of mysticism, who does not set aside such visions and communications as bear on every side the stamp of authenticity, will rejoice to find such proofs of favour received by the Saints and friends of God. But one who holds aloof from all such reports will require some proofs, at least, of the mighty inner experiences which will be herein recounted, however powerfully the thought of the Heart of Jesus might have seized on noble spirits. Yet Dénifle considers in his commentary, written with magisterial learning, in Suso's writings: " Who looks upon all visions as evidence of a sickly fancy or as illusions, must also consider the whole history of mysticism as a sick man's story. With such a one I no longer reckon, and only cannot understand how we have met on the same ground " (" The History of Mysticism ").

Professor Zahn justly writes: " Two extremes are to be avoided—seeking after marvels, and being afraid of them; fear of criticism and fear of facts; superstition and lack of faith "; and he can scarcely be contradicted when he says: " If it be a law of personal life to manifest oneself personally, and if God be the highest Personal Life, it is impossible to admit that God should for ever shroud Himself in silence towards His creatures, that He should have tied His Hands for ever; that fettered by the natural laws ordained by Himself, He should have barred every way by which His Wisdom, His Love, His Power, could anywhere in any way show forth His Might."

As far as the personality of those witnesses of the Heart of Jesus to be introduced later is concerned,

one well versed in mysticism remarks very justly: "We must be as careful to take as much heed to Dénifle's warning not to take all visions for illusions and the offspring of a diseased fancy, as to the beautiful earnest words of the Imitation of Christ: 'Many a visit doth He (our Lord) make to the internal man, sweet is His communication with him, delightful His consolation, great His peace, and His familiarity exceedingly to be admired.' We must also always remember that the historian who seeks to investigate true mysticism enters upon a region wherein, unless he be himself a mystic, he will always feel himself a stranger; that therefore he comes as one rude and ignorant, to touch the tenderest relations between the soul wholly given to the love of God, and her Creator. We must not forget also that the cloisters we shall have to survey have been the gardens in which flourished the holiest self-mastery and piety. Of many of the women there, we shall be able to think with the greatest reverence."

Among those of ancient time, in whose lives visions of the Heart of Jesus are reported, we find more than ten to whom the Church has given the honour of her altars, or whose cause of beatification has been introduced. We find among them men at once versed in theology and experienced in mysticism, like Blessed Henry Suso and St. Peter Canisius. We find among them Saints whose writings are still important for devotion to the Heart of Jesus, like St. Gertrude and Blessed Mechtilde. We find also some, such as Mechtilde of Magdeburg and the Ven. Margareta Ebner, to whom learned men, standing far off from the Catholic Church, cannot deny their

testimony as to the utter truthfulness and purity of their minds.

In all of these the visions of the Heart of Jesus coincide harmoniously with the description of the character of the favoured friend of God.

To Sister Mechtilde of Magdeburg, whose life was one long chain of sufferings, persecutions, and crosses, our Lord revealed His suffering wounded Heart during her days of trouble. This is—in the middle of the thirteenth century—the oldest of all the visions of the Heart of Jesus that the history of mysticism can show.

For St. Gertrude and Blessed Mechtilde of Hackeborn, the chief purport of religious life was to thank and praise Christ, the Divine Eternal King, in the Liturgy of the Church. To them, therefore, the Lord constantly revealed Himself in His glory when in numerous visions He discovered to them His most holy Heart and Its treasures of grace.

With the Blessed Henry Suso, the adorer of the Eternal Wisdom, it is the "Fatherly Heart" of that Eternal Wisdom which "in spiritual wise directly inclined Itself to his heart, and full of love spoke to his heart without words." During another vision, grandly described by the great mystic, it was "as if heart united itself to heart in purely spiritual fashion."

It is the same in later times. The vision of the Sacred Heart with which St. Peter Canisius was favoured in Rome in 1549, before his departure for Germany, stands in close connection with his apostolate in that country. He perceived the words:

"Behold I send thee! Go, preach the Gospel to all people."

To the Ven. Philip Jeningen, a Suabian Jesuit, our Lord opened His wounded Heart during the Exercises of St. Ignatius, and in entire correspondence with the Exercises, imparted to him the longing of His Sacred Heart for humiliations and sufferings.

It is obvious that, generally speaking, no one is obliged to receive certain visions or private revelations as true, even when, like those of St. Hildegard, or St. Bridget, they have been proved and verified by the Church. A man may also give expression to his doubts and his contrary opinion, above all if through a profound study of mysticism, if through experience and special knowledge he is capable of giving a verdict. But he would be putting himself in a false position were he to condemn this kind of Divine communication in general, and in the abstract, or to assert his adverse judgment with undue warmth of language.

CISTERCIAN NUNS

Helfta

During the last decades of the thirteenth century, the Cistercian Convent of Helfta, in Saxony, two kilometres from Eisleben, the birthplace of Luther, was a beauteous home of lives lived in God, and a privileged house of graces through the adoration of the Heart of Jesus. It offers a unique aspect in the history of the Middle Ages taken as a whole. With the highest degree of women's education there

was there united the highest degree of noble striving for holiness, and marvellous graces granted in prayer. This institute may therefore be considered as the crown of the German convents of those days. Many Religious of Helfta will remain for ever ornaments to the world of Catholic women. Their writings in Middle High German, or in Latin, which are still in part preserved, have rightly been designated the most delicate blossoms of mediæval mysticism. The perfume of a generous love of a spouse for the Heart of the Redeemer which breathes from them, takes the reader involuntarily captive to the worship of the Divine Heart.

As the father of their Order, next to St. Benedict, they honoured St. Bernard. Their souls were cared for by learned sons of St. Dominic from the neighbouring Friary of Halle. We can therefore understand how in Helfta the dignified splendour of the Benedictine Liturgy united with the tender Jesus-mysticism of St. Bernard and the Passion mysticism of the Dominican Order, to create works which will be for all time among the most beautiful productions of mystic lore.

No other "House of Grace," besides Paray-le-Monial, can be named in which our Lord has rewarded generous striving after perfection in a similar manner, by the understanding of His most Holy Heart. The most celebrated of these favoured Religious is St. Gertrude "the Great." Spiritually connected with her, and closely united to her in friendship, was Blessed Mechtilde von Hackeborn. Quite different from them by nature appears Mechtilde of Magdeburg. All three show each in

her different way their profound understanding of the Heart of the Redeemer and the adoration of It.

A sister of Blessed Mechtilde von Hackeborn, also called Gertrude, had, when only nineteen years old, taken over the guidance of the Convent. She was a remarkable woman, of rare spiritual and mental gifts. Not least to its young Abbess did Helfta owe what it possessed of supernatural gifts and noble education. She knew how to value books and learning, and took pains to obtain a considerable library. The Sisters, well instructed in Latin and encouraged by their Abbess, read St. Augustine and St. Jerome, St. Gregory and St. Bede, St. Bernard and Hugo of St. Victor. The learning of St. Thomas Aquinas and Blessed Albertus Magnus excited their admiration. Moreover, they did not forget the outside world. The whole Convent of Helfta prayed for a happy choice of a King on the death of Rudolf of Hapsburg. Before all, however, the Abbess Gertrude appears in the writings of St. Gertrude, as well as in those of Blessed Mechtilde, her sister, as a soul who was very intimate with the Divine Heart, and received great graces from It for herself and for her Religious. At her death, in 1292, Blessed Mechtilde beheld how: "The Lord bent over the dying nun, opened His Heart to her with both Hands, and she entered into that exalted Sanctuary, into the sweetest Heart of Jesus, which had so truly and gladly opened Itself to her." Mechtilde also beheld her soul in the glory of Heaven. To the request to recommend her daughters to God she received the answer: "I commend my

daughters to the sweetest resting-place in which I live most securely, namely in the sweetest Heart of our most loving Lord Jesus Christ."

Mechtilde of Magdeburg

Among the favoured souls of Helfta, Sister Mechtilde of Magdeburg arrests one in a special manner, by her individuality, her masculine courage and strength of mind, her highly poetic nature and marvellous graces of prayer. She was born in 1212. Written with the freshness of youth, her work, "The Light of the Godhead Flowing into the Soul," rich in allegory, the results of her profound meditation, is the introduction to German mysticism. Mechtilde lived first as a Béguine at Magdeburg, in a community of pious women who, without being bound by perpetual vows, devoted themselves to the service of their neighbour.

Her writings are a precious jewel of German literature, and of peculiar importance for the history of the devotion to the Sacred Heart, because in them is described the earliest vision of It as far as we know yet. Before her entrance at Helfta, Mechtilde had already been obliged to write an account of this, by order from her confessor, a Dominican of Magdeburg.

It was about the year 1250, while she was still living in Magdeburg, and exposed to a tempest of sufferings of all kinds, that the suffering Saviour appeared to her and showed her His wounded Heart as the image of His Love, despised and sorely wounded, and as the sacrificial vessel of the Blood

of our redemption, to encourage her to follow Him in His Passion.

She writes in her notes: "In my great sufferings God revealed Himself to my soul, showed me the Wound of His Heart, and said: 'See how they have hurt Me.' Then my soul said: 'Ah, Lord, why didst Thou suffer such great misery when Thy holy Blood was so lavishly shed? By Thy prayer alone might all the world surely have been easily saved, and justice satisfied?' 'No,' He answered, 'that would not have been sufficient for My Father. For all this poverty and toil, all this torment and shame, all this was but a knocking at Heaven's gate, until the hour when My Heart's Blood ran down to earth—then only was Heaven opened.'"

From this time the thought of the wounded Heart of the Crucified was always present to her. In her devotions for the Day Hours she remembered in the morning at Prime, and in the evening at Vespers, how pain and suffering broke our Lord's "sweet Heart." In the Wound of His "sweet Heart" she finds her comfort in prayer.

At Prime: "O miserable shame, O most grievous pain, which murdered Thy Sacred Body and broke Thy sweet Heart. Help me, Lord, to bear all my shame and all my heart's sufferings that they may conduce to Thy eternal glory and my eternal salvation."

At Vespers: "O stream of Love now stanched! O Fount from the faithful Heart! O sacred Body offered for me! My beloved Lord Jesus Christ, grant that my spirit may find rest on the bloody spear, and in the Wound of Thy sweet Heart. May my heart rest there in peace for all eternity. Amen."

So is His "sweet Heart all overflowing with love" the object of her adoration. She is reminded by the Mother of Sorrows under the Cross of the Heart of the suffering Lord, when Mary declares her love and her sorrows. "The sword of my Son's pain inflicted such wounds on my heart, that like to His my love stood revealed, so that thy soul might live and be healed."

The seer of Magdeburg had already experienced in herself proofs of Divine favour. But taught by our Lord, she now learns something further. She is the first who alludes to the fact that these favours are also shared by the souls in Purgatory. "One wish from the Divine Heart gives release to the poor souls." As she was praying to the Lord on St. Dominic's day for the whole Order of Preachers to whom she felt herself so indebted, and to whom she owed so many thanks, she was answered: "Two things I love in the Order of Preachers, so that My Divine Heart is specially and unceasingly inclined towards them. One is the holiness of their life, the other the great service they do for Christendom."

Mechtilde had a true poet's nature. In her exalted prose there appears a large number of rhymes, assonances, and alliterations, not after the elaborate style of the Minnesingers and "Meistersänger," but from native genius, so that her language often develops into real music. In her "Spiritual Love-songs" the poetess sings of the "sweet Heart of the Crucified, which, overflowing with love, wounded by the lance, calls the sinner to repentance."

"Dost thou truly will to be converted? Behold

thy Spouse, the whole world's Lord, behold how He hangs on the Cross before the whole world, all covered with Blood, His Eyes dimmed and full of tears, His sweetest Heart overflowing with love, remember the sharp spear-wound which pierced even to the depths of the Heart, and weep over what thou hast done."

A Protestant historian, A. Hauck, reckons among the "pearls of our literature" the story of how the Lord led a poor handmaid of God to the church. Then she breaks forth rejoicingly: "Gladly would I die of love, His Eyes in my eyes, His Heart in mine, His Soul in mine embraced for all eternity."

But these are rare moments in the life of this sorely tried soul. Our Lord encouraged her to walk along her hard way of sorrows by showing her the burning love of His Divine Heart. In a beautiful poem, too long for insertion here, her heavenly Spouse tells her she will be betrayed by the jealousy of others, taken prisoner by hatred, bound by calumny, sentenced in the confessional, struck by penance. Want will strip her, poverty will scourge her, temptation crown her with thorns, contempt spit on her; her cross-bearing will be her hatred of sin. Her crucifixion will be in the death of her own will, the nails will be holy virtues, the heart-wound constant union with His love. Victory over her enemies will loose her from the cross, and if she is buried under contempt, she will rise again after a happy death, and soar to Heaven, wafted by the Godhead.

Mechtilde begins here from the "Burning Heart

of her Heavenly Bridegroom," but in another poem His Divine Heart is the final resting-place to which our Lord invites the soul. In a beautiful dialogue between Jesus and the loving soul, she is, as we frequently find among German mystics, addressed as the "Queen" to express the measureless worth of the treasure of a human soul. The Queen is asked what she brings to her Spouse. She answers that she brings a lustrous jewel, brighter than the stars, heavier than the whole earth. Asked what it is, she replies it is the treasure of her whole heart's love, in which neither earth nor creatures have any part. But she can carry it no farther, her Spouse must tell her where to lay it down, and she is told in words of marvellous love and sweetness, to lay it in His Heart in the Bosom of His Humanity.

Thus with Mechtilde of Magdeburg does the characteristic conception appear, of the interior and inner Life of Jesus; consumed with love, rewarded with insult, which is in some sort visibly embodied in His wounded Heart, burning like a furnace. Therefore does the soul feel herself drawn by the "sweet and lovely Heart of our dear Lord," to share with Him insult and pain, but also to find in Him a blessed place of rest for all eternity.

When Mechtilde, already almost sixty years of age, left Magdeburg in 1270 to enter as a nun at Helfta, she found there before her, two Religious who even down to our own times have been of great importance for the devotion to the Heart of Jesus, Gertrude "the Great," then fourteen years old, and Blessed Mechtilde of Hackeborn, then aged twenty-eight. Doubtless the writings of the elderly novice

were not unknown to these youthful Religious. They learnt therein of the first revelation of the Divine Heart, of prayer to that Sacred Heart, and of Its graces. The devotion of St. Gertrude to the Sacred Heart bears throughout its beginning the same character sharply outlined as that of the Magdeburg mystic who died in 1285. We may presume that her "Flowing Light of the Godhead" was not without influence on the literary activity of her two great Sister-Saints.

Blessed Mechtilde von Hackeborn

Blessed Mechtilde, born in 1241, belonged to the family of the Barons von Hackeborn who were connected by marriage with the Hohenstaufen. At seven years old she was sent to the convent at Rodardsdorf, in the diocese of Halberstadt. Ten years later she followed her sister Gertrude to Helfta, the latter having been chosen Abbess. Scholarly by nature and highly gifted artistically, Mechtilde rendered great service to the institute as head of the Convent school. The fame of her holiness and great discernment drew many to Helfta to gain from her light and counsel.

Great spiritual favours were granted to her which remained hidden for many years. St. Gertrude and another Religious, whom Mechtilde, after the death of her sister, the Abbess Gertrude, had made her confidant, wrote them down by command of the Abbess Sophie von Querfurt. This was the origin of the "Liber Specialis Gratiæ," the "Book of Special Graces." When Mechtilde became aware of

these records she was quite inconsolable. Then our Lord appeared to her, laid the book on His Heart, and said: "All that stands in this book flowed forth from My Heart, and will flow back to It again." But when she asked our Lord whether she should leave off revealing to others the gifts of God, the answer came to her from our Lord: "Impart them to others according to the rich generosity of My overflowing Heart: give Me to others according to My bounty, not according to thine own." The speciality of this book is here shown plainly. Almost familiar intercourse of the soul with the Saviour, permeated with the thought of the Divine Heart and the longing to be of use to other souls.

Called "Christ's Nightingale" on account of her beautiful voice, and nominated Precentrix for the choir office, the life of the blessed nun was, in accordance with the tradition of her Order, consumed in the praise of God. In the "Book of Special Graces" she gives expression to this in a beautiful allegory. "The Soul and Love stood in the likeness of beautiful maidens in the presence of Jesus Christ. But the Soul yearned to draw yet nearer to Jesus. The Lord beckoned with His Hand, and Love took her and led her to Him. And the Soul bowed herself down to the Wound of the sweetest Heart of the Redeemer. She tasted from the sweetest Heart of Christ the draught of all sweetness. She received also from the Heart of God a most delightful fruit, the eternal praise and thanksgiving which proceeds from the Heart of God."

By what means Mechtilde was led to the knowledge of the Saviour's Heart cannot be exactly

determined. Devotion to the Heart of Jesus appears all at once in her in such richness and height of perfection as is rarely found even in a mystic of later times. That in view of this her numerous visions of the Heart of Jesus are of paramount importance, results from the communications preserved in her "Book of Special Graces."

"She saw how the Lord opened the Wound of His sweet Heart and said: 'Behold the greatness of My Love. Wilt thou learn to know it thou wilt find it nowhere so clearly as in the words of the Gospel: "As the Father hath loved Me, so have I loved you."' The Lord united His sweet Heart with the Soul's heart, and gave her all practices of contemplation, devotion, and love, and made her rich in all good" (I, 1). He made her rest tenderly on His Heart and said: "Take thou wholly My Divine Heart." And the Soul felt how the Godhead poured Itself into her with mighty force like a stream (V, 22). After Holy Communion she longed for nothing else but the praise of God. Then the Lord gave her His Divine Heart in the form of a richly decorated golden ornament, and said to her: "Through My Divine Heart thou wilt always praise Me" (I, 1).

In consequence of all these great favours, "She was impressed with a wonderful devotion to the Divine Heart, and as often as the Lord appeared to her, she received a special gift from His Heart," as is recorded in many parts of the "Book of Special Graces." She herself used often to say: "If all the good things were written down that have been granted to me by the gracious Heart of God,

it would take a bigger book than the Matins" (i.e., the choir book).

She never sees our Lord as the Man of Sorrows, like the seer of Magdeburg, but always as He is now, reigning in the glory of Heaven; and that even on Good Friday, when He refers to His Passion, "which He always bore on His Heart, and always presents to His Father, ever making intercession for mankind." When on this Good Friday the Sisters received Communion, "The Divine Heart showed Itself to her as if filled with the choicest flowers, whose perfume was diffused on all sides" (III, 39). Every suggestion of Good Friday is absent.

A wealth of noble and dignified images runs through Mechtilde's visions, similar to those of St. Gertrude. But Mechtilde excels her Sister in religion through the large treasure of prayers and practices in which she gives expression to her devotion to the Heart of Jesus. Even to the present day her prayers to the Sacred Heart are more used than those of St. Gertrude. St. Peter Canisius used them even on his death-bed.

When Mechtilde asked our Lord on Good Friday what return she could make Him "for that His all-prevailing goodness had pierced His Heart with the dart of love," our Lord answered her: "The thanks I desire are, that men should in all things conform their will to Mine. From My Heart I have truly bestowed on all who in Adam tasted the death-drink, the draught of life." In the "Heart's Wound of Love they must plunge all their love that it may be perfected to the uttermost." Mary

instructed her to give thanks to His all-gracious Heart for the spiritual gifts It pours out on all the elect (I, 8). When she has failed through unfaithfulness she is to beg that this may be atoned for through the Love of His Heart (I, 28). Once when she lamented having wasted so much of her life uselessly, the answer was: "That all thy omissions may be atoned for, salute thou My Heart in Its Divine Goodness, for It is the Source of all good. Salute thou My Heart in the excess of Its mercies, which overflow on all the Saints and elect" (III, 8).

She exhorts all to begin the day with prayer to the Heart of Jesus. "When thou risest in the morning salute the loving Heart of thy Heavenly Friend. Thou shalt unite thy heart lovingly with His, saying: 'I praise, bless, adore and salute Thee, sweetest Heart of Jesus Christ, and thank Thee for the loving care with which Thou hast watched over me this night.'" Then follows a long morning prayer to the Heart of Jesus (III, 17).[1] She ends the day in the same manner with the Heart of Jesus.

Our Saviour taught her how to spend the time with Him during Holy Mass. "There through the gentle goodness of My Heart I make the wounds of all men whole, I relieve sinners of their load, enrich poverty with all virtues, and console each one in their sorrows" (III, 17). During Holy Mass she saw the sweetest Heart of Jesus Christ as a shining lamp, transparent as crystal, glowing like a flame of fire, and diffusing superabundant sweetness.

[1] Translated in the author's "Mediæval Devotions to the Sacred Heart."

The fire signified the ardour with which Christ offered Himself to God the Father on the Altar of the Cross, but the sweetness signified the riches of all good and all happiness which He has bestowed on us in His Heart (III, 17). Mary herself taught her to salute her in the Heart of her beloved Son. Moreover, she was directed by our Lord to offer up prayers for the Holy Souls with the intention of His Divine Heart.

The many and various practices of her devotion to the Heart of Jesus correspond to the rich graces which Mechtilde drew from It for herself and for others. These also were chiefly shown her in mystic contemplation.

The ground of these graces lies in the "eternal unspeakable love of the Divine Heart for every soul, which the soul will perceive so deeply in Heaven that it will penetrate to her inmost being" (IV, 2). "Traverse the length and breadth of My Divine Heart," so spoke our Lord to Mechtilde. "The length is the eternity of My Goodness, the breadth is My loving desire for thy salvation. All good that thou findest in My Heart is thine" (I, 19). "Therefore no sinner is so bad that I will not pardon him all his sins if he truly repent. Yea, with so great goodness and love will I incline My Heart to him as if he had never sinned" (IV, 58). "And even if a man himself should become tepid and no more feel love, yet the love of the Divine Heart for him remains burning and unchangeable" (V, 17). "But if the soul itself longs for purity and holiness?" Then our Lord bent down to her with inexpressible love as He said: "I will wash thee in the love of My

Divine Heart"; and He opened to her the door of His sweetest Heart; there she beheld the Source of living water, and the eleven virtues which St. Paul enumerates in his epistle (Gal. v. 22, 23). But the water is called the "Fount of Love" (II, 2). Thus was the soul of the favoured Religious led to the highest mystical union. The Lord appeared to her in indescribable glory and bliss. He laid his Divine Heart on the soul's heart and said to her: "Now is My Heart thine, and thine is Mine," and with His whole Divine power He so drew the soul to Him that she seemed to become one spirit with Him (III, 29).

Mystical graces are always allied to great suffering. Indeed this seems to be their great purpose, to make the soul strong to suffer. Thus Mechtilde's life was one long series of sufferings and crosses. Rest and comfort she found in the Heart of Jesus, there also she learnt the deep significance of suffering.

"One day she was again sighing because she seemed so useless, since she was hindered by illness from fulfilling her religious duties." Then our Lord allowed her to understand "how that every-one who accepts pain willingly and gladly in union with the love with which Christ endured such various sufferings even unto death, enkindles, so to speak, the flame of the Divine Heart, that Heart which seeks the salvation of men with such indescribable longing. And since our Lord can no longer suffer the like pains, He vouchsafes to complete them in those who cling to Him in true love. Then when that soul who has been the comfort of the Divine Heart on earth enters Heaven, she hastens at once

to the Heart of God, with all that she has suffered here below for Christ; she is at once melted in the glow of the burning Heart of Jesus" (III, 26).

"Whilst at the request of others she was praying for someone that the Lord would give him a pure, humble, zealous, loving and spiritual heart, she heard the answer: 'All that any man desires and needs, let him seek it in My Heart'; and then our Lord exhorts to the imitation of His virtues" (IV, 28). She showed herself grateful to the Dominicans, who were the spiritual directors of Helfta. As she was praying for a member of the Order of Preachers, the Lord said to her: "Wherever he may be I will lead him, and will co-operate in all his works. When he preaches he shall have My heart as the source of all his words; when he teaches My Spirit shall be his book" (IV, 40). As she was praying at another time for a Dominican, the assurance was given to her that his soul would remain closely united to the Divine Heart.

By word and writings Mechtilde desired to impart the Divine favours to others. This led her often to speak of them in her letters. Her spoken confidences exercised more influence than anything else on St. Gertrude's writings, where Mechtilde's thoughts on the Heart of Jesus are constantly found repeated. Her great apostolic work, however, only began after her death. Together with St. Gertrude she exercises to-day a world-wide apostolate, which fills countless hearts with confidence and love for the glorious Heart of the Redeemer. She died in 1299, still glorified in death by the great graces shown to her in life. It is surely St. Gertrude who was allowed to

behold " how the Lord fixed a look of the Divine tenderness with which His sweetest Heart had ever been filled, full of graciousness, on the dying nun. She drew her breath from the Wound of the Heart of her Beloved, and in His Heart she gave it back " (VII, 4). " After her departing the Heart of the King of glory, her Beloved opened Itself to her in Heaven in overflowing bliss, and as the Lord united His most holy Heart to hers He received her into His glory " (VII, 11).

St. Gertrude " the Great "

The youngest of the highly favoured Religious of Helfta is St. Gertrude " the Great," one of the most delightful figures of the Middle Ages in Germany. Born in 1254, she was entrusted at five years old to the Religious of Helfta. Almost always suffering, she led, in close connection with the Liturgy of the Church, a highly favoured mystical life in tender union of love with our Saviour. Through the magnificent gifts of prayer with which she was honoured by God, she grounded herself ever more deeply in the consciousness of her own unworthiness and poverty. For this reason she often remarked that as long as she kept to herself the things that the Lord in His overflowing love imparted to her, it seemed to her that they were hidden under rubbish. But when she imparted them to others, these favours appeared to her as precious stones set in gold. For she held all men better than herself.

Earnestly bent on winning others to Christ, she wrote German treatises which have unhappily been lost, and two Latin works which are still preserved:

"The Ambassador of Divine Love" ("Legatus Divinæ Pietatis") and "Spiritual Exercises" ("Exercitia Spiritualia").

In these, her seven-day exercises, she offers a treasure of prayers to the Heart of Jesus, distinguished by their interior spirit. The whole of the fifth day she devotes to arousing love of the Divine Heart in the soul.[1]

But on the other days as well she turns to the most Holy Heart. "O dear Jesus, hide me in the Wound of Thy most loving Heart, away from all that is not Thee. Bless me, gentlest Jesus, bless me and have mercy on me according to the bounty of Thy most gentle Heart." "O sweetest Jesus! To Thee, sole love of my heart, I offer myself as a sacrifice, to live henceforth for Thee alone. Do Thou then so form my heart after Thine, that I may be worthy to walk according to Thy good pleasure."

A deep insight into Gertrude's life of grace and into her soul, so childlike and humble, and yet so generous and burning with love, is afforded us by the "Ambassador of Divine Love" through which the German Saint, to this present day, especially in the Romanic countries, leads so many interior souls to the Heart of the Saviour. The second book of this work she wrote with her own hand in 1289, not without great inward repugnance. The third, fourth, and fifth books contain treatises systematically arranged for the festivals, which had been composed earlier, on the respective days. The writing of them falls in the year 1301. A Religious served as her secretary for them. In sublime images which were

[1] See "Mediæval Devotions to the Sacred Heart."

partly presented to the Saint in mystical contemplation, the Divine Heart manifests Itself ever more and more; often in a blaze of heavenly glory, so that Gertrude's devotion to the Heart of Jesus breathes before all, blissful love and generous trust, while with Mechtilde of Magdeburg it is more the suffering love of the Divine Heart which appears, arousing of itself compassion and reparation.

Passionately devoted to study, she was at twenty-eight years old called by a special mystical grace to the closest union with our Lord. Not without a severe inward struggle did she follow His Voice. A new development seven years later brought forth a prayer in which for the first time she mentions the most Sacred Heart. It was in the year 1288. She had asked of others to pray before a Crucifix: "Through Thy wounded Heart, dearest Lord, pierce her heart so deeply with the dart of Thy love that it may no longer be able to contain earthly things, but may be governed by the action of Thy Divinity alone." This prayer became for her the way to a new and higher mystical grace, the piercing of her heart, wherewith began a glorious elevation of her interior life.

"Someone who had acquired great experience in the spiritual life," so she declares, "now counselled her perpetually to honour the Heart of the Crucified, burning with love" (II, 5). We may on good grounds conjecture this spiritual man to have been a Dominican, who at that time held the office of Confessor at Helfta, seeing that his advice quite accords with the ascetic teaching of his Order. The thought of the suffering Saviour also recurs

frequently in Gertrude's later writings. In the fourth book, which was produced thirteen years later, she writes:

"See, O sweetest Lord, who so lovest me, to respond to Thy love, and to thank Thee for the unmerited bitterness of Thy most undeserved sufferings, I offer Thee my heart, with the desire to bear all the bitterness and all the pain of Thy sweetest Heart and Thy stainless Body" (IV, 26).

Earnestly does she beg of our Lord that if ever the thought of His bitter Passion should slip from her memory, He will remind her of it by a pain corresponding to the greatness of His suffering. She suffered from the "pain of His sweetest Heart which He endured on the Cross, in foreseeing that His bitter Passion would be fruitless for so many" (V, 30). Like Mechtilde of Magdeburg she had divided the different mysteries of the Passion according to the hours of the day. Sympathy with the suffering Heart of Jesus stands at the beginning of her spiritual flight on high, and accompanies her even to her death. The influence of Mechtilde of Magdeburg, and also more especially that of the guides of her soul from the Order of Friars Preachers, will not have been without their action upon her under the leading of grace.

Only later on, after the death of the Abbess Gertrude, did the Saint become aware of the visions of her favoured Sister, Blessed Mechtilde, whose confidences she wrote down. In these the Divine Heart only appears as surrounded with heavenly glory. From thenceforward the same character is shown in Gertrude's visions of the Sacred Heart,

which were only written down from her dictation long years after the "Book of Special Graces." In these visions the memory of the suffering Heart of the Crucified falls so strikingly into the background before the splendour of the glorified Heart of the Redeemer, that we may conjecture them to have felt the influence of Blessed Mechtilde. Not the Heart that suffered for love of men now dominates Gertrude's memory, but the glorified Heart of the Heavenly King, who dispenses lovingly to His own the fruits of redemption. Certainly we still find sympathy with the suffering Saviour. But her devotion to the Heart of Jesus breathes before all, joyous, trusting, loving surrender of herself to the glorified Heart. Combined with this is a tender and affectionate intercourse of her great soul with her Saviour and Redeemer, for the representation of which she frequently uses the words of the Canticles. The whole is pervaded by the spirit of the Liturgy. Thoughts, expressions, words, the turns of the sentences and phrases, all is entirely liturgical. Finally, love, trust, and holy joy continually find fresh nourishment through numerous, almost purely spiritual visions of the Heart of Jesus. Her rich, nobly-formed fancy affords her an inexhaustible fullness of glorious images by which to express what she beheld in spirit.

"The Sacred Heart represents Itself to the German mystic seer, now as a treasure-house which contains all good things; now It appears as a lute, touched by the Holy Spirit, and in whose tones the Blessed Trinity and the whole court of Heaven take delight. Now is It a source from which refreshing streams

flow into the fires of Purgatory; then a golden censer from which ascend as many clouds of perfumed incense as there are races of men for whom our Lord suffered death; another time It becomes an altar on which Christ offers Himself in Holy Mass. In the Heart of Jesus the 'Our Father' was matured to sweet fruit; in It all that was wanting in the devotion of Mary and the Saints was fully supplied; in It were all praise, thanks, and meritorious works ennobled, through the same God who produces all good in us. It stands in a special relation to each of the Three Divine Persons, and is the most excellent instrument of the glory of God and our Saviour" (Fr. Hamm, of the literature of Gertrude "the Great" in "Pastor Bonus," 1920).

As trustful prayer to the Heart of the Crucified was for Gertrude a new beginning in her generous striving for holiness, so did the most Sacred Heart remain until her death her school of virtue and the source of richest graces. Our Lord showed her His sweetest Heart, the Instrument of the most adorable Trinity, "which will make amends for all if we turn to It with confidence, for the Divine Heart knows the weakness and inconstancy of man" (III, 25). If her soul is going to lose itself in outward things, it is the Heart of our Lord which draws her again to Itself. From the most Sacred Heart she receives the virtues which are necessary for her when she humbles herself in the recollection of her faults (III, 26). By goodwill she can obtain everything from the Heart of Jesus (III, 20). There she seeks and finds refreshment in her struggles (III, 28). No wonder; for she was allowed to behold how a

man may receive so much the more grace by how much nearer he stands to the Divine Heart.

" She approached the sweetest Heart, in which she knew all good to be hidden, to inquire His most adorable Will." Thereupon our Lord allowed the graces of His Heart to overflow with the words: " Because thou hast entirely resigned thine own will, I pour out the peace and joy of My Heart into thine. The oftener thou dost communicate, so much the greater shall thy bliss be " (III, 53). She learnt to understand the worth of sufferings in the Redeemer's Heart when our Lord said to her: " I often visit My special friends with bodily illness and interior desolation in order that the tender love of My Heart can reward them more richly if I do not immediately grant their requests " (III, 32). But all good works done for the glory of God, the Divine Heart draws into Itself, and ennobles and completes them in wonderful and unspeakable ways (IV, 2). She sees her soul adorned with the virtues of our Lord through the workings of grace, and then: " She felt how her soul was in a wonderful indescribable manner drawn into the Heart of Jesus. But what she experienced there, what she saw and heard, what she tasted, that is known only to herself and Jesus the Bridegroom of the loving soul " (III, 26). " She beheld how the flames of Divine Love burst forth from the Sacred Heart as from a furnace, and penetrated her soul with fire " (V, 27). Our Lord led her Himself into the Sanctuary of His Heart, and she perceived the words: " Behold I deliver to thee the richest consolation and the sweetest delight of My Divine Heart, that thou mayest

impart them generously to all as much as thou wilt" (IV, 28). She was taught by our Lord Himself the value of prayer to the most Sacred Heart. "So often already have I presented My Heart to thee as a sign of our most constant love. When, therefore, because of this, thou wilt ask Me for anything, point Me to My Heart, which I took for love of men in the Incarnation, that I may bestow on thee from It the grace thou askest Me for" (IV, 25). The graces of spiritual Communion were dispensed to her from the Saviour's Heart. "Because thou didst abstain from Holy Communion to-day out of humility, receive now spiritually, out of My Heart, the life-giving stream of the Divinity" (IV, 13). Gertrude was introduced by interior teachings into the understanding of the deepest relations of the Divine Heart with the Saints. "I will speak for you to the Heart of my dear Son," so said Mary to her (IV, 51). But Gertrude prays to Mary: "Through the sweetest Heart of Jesus Christ assist me in all my needs, especially in the hour of death." She was allowed to behold the relation in which the Saints stand to the Heart of the Saviour, especially St. John, St. Augustine, and St. Agnes. At the Requiem for the dead, Gertrude offered up the merits of the most loving Heart of Jesus Christ. The souls of the departed found again in the Heart of Jesus the perfecting of all virtues and goodness (V, 1).

If we compare these quotations from "The Ambassador of Divine Love" with the significant passages from the "Book of Special Graces," the correspondence in the thoughts of the two saintly

friends will be at once apparent without needing further reference.

The French Benedictines who edited the writings of St. Gertrude and Blessed Mechtilde justly remark: "Never before, and seldom in later times, has anything been written upon the effect of the Divine Heart and Its relations to the Most Holy Trinity, to men, and to the Saints, or to the souls in Purgatory, such as we find in the writings of St. Gertrude and Blessed Mechilde." [1]

There is one vision of St. Gertrude's of peculiar interest, which until now has been generally misinterpreted, in which the Evangelist St. John communicated to her that the knowledge of the Divine Heart had already been destined for the period of the thirteenth century. As four hundred years later our Lord for the first time revealed His Divine Heart to St. Margaret Mary on the Feast of St. John, so was St. Gertrude honoured by a similar

[1] "St. Gertrude has been called the Saint of the Holy Humanity of Christ, as St. Catherine of Genoa has been called the Saint of His Divinity. She has in a wonderful manner taught the theology of the Incarnation as the theology of the Divine Heart. She was Its ardent lover, Its specially chosen poetess and Its prophetess. The most Holy Humanity of Jesus, His mercy and goodness, and the tenderest intimacy with Him, in a word, 'the Heart of Jesus,' is the substance of St. Gertrude's communications. And to this we must add the Eucharist, the attraction to frequent Communion, with her sense of the necessary conditions. All this is surrounded with the perfume of the Liturgy. The Liturgy was her life's element, and at the same time it suggests the comparisons for what she beheld in her contemplations."—F. VERNET.

high mystical favour on this day. Resting with the beloved Disciple on the Bosom of Jesus, she was allowed to hear the blessed beatings of the Sacred Heart. Then she asked the holy Apostle, since he actually had "as the friend of God rested at the Last Supper on the Breast of Jesus, so full of love, and there perceived the sweet beatings of the Divine Heart": "Why hast thou kept such complete silence about it, and not at least written down something of it for our improvement?" The answer came to her: "My task was to record for the Church, still so young, some word of the Uncreated God that should provide the whole human race with sufficient meditation till the end of the world, although it can never be comprehended by any man. The spoken language of those Heart-beats is, however, reserved for this present time (*reservata est moderno tempore*), that the world, already old and growing cold in the love of God, may receive it and become warm again" (IV, 4).[1]

But by "modern time" St. Gertrude could have

[1] Bainvel translates "*moderno tempore*" correctly as "*Temps actuels,*" and Sintzel as "*jetzige Zeit.*" The words "*moderno tempore*" have mostly been reproduced as "*derniers temps,*" and from that in English as "last times," "modern days," "later days." This translation does not correspond with the original text, and is misleading. That this phrase applied to the thirteenth and fourteenth centuries results clearly from another place where a different meaning has been given by the omission of a word. Our Lord obliged Gertrude in 1289 to write down the graces which had come to her, using these words: "I want in thy writings a witness of My love which cannot be gainsaid in these later times, in which I have resolved to do much good" (II, 10). The

understood no other time than that in which she herself was living, especially as she saw St. John's words fulfilled, as well in the decay of fervour as in the import for Germany of the devotion to the Heart of Jesus.

We cannot, therefore, call St. Gertrude in reference to our own time the prophetess of the devotion to the Heart of Jesus, as if her words meant that the worship of the Divine Heart, as distinct from the worship of God, had only been appointed for the centuries after St. Margaret Mary. The Saints of Helfta did not think of the nineteenth and twentieth centuries as "the time when love was growing cold," but their own times appeared to them, and to many of their contemporaries, in that light.

When, in 1302, Gertrude lay on her death-bed, she, like her sainted Sister, experienced once more the whole wonderful goodness of the Divine Heart. "Turning to the most loving Heart of God, she beheld how the Divine Heart, in which every kind of good is hidden, opened Itself to her as a paradise full of joy and bliss. There all the sighs of the most holy Humanity of Christ, and all the thoughts of His most Sacred Heart, grew like roses, lilies, and violets, and shed their perfumes. Its separate thoughts grew tall and graceful, like trees and the vines of Engaddi" (Cant. i. 13). "The trees of His Divine virtues and the vines of His sweet words spread their branches

Collect for the Feast of the Stigmata of St. Francis (17th September) applies the phrase St. Gertrude uses, "*frigescente mundo*," "the world was growing cold," to the thirteenth century. Blessed Henry Suso, in the fourteenth century, writes: "Ah, in the present time, while the world is already growing old, the love of God is cooling in the hearts of many."

and tendrils round her soul, and rejoiced her with unspeakable joy. From the fountains which she beheld in the Divine Heart, our Lord promised her mercy in the hour of her departing" (V, 30).

During her life the great Mystic had exercised a deeply penetrating influence on her surroundings. After her death, however, her writings were not at first so well known as those of Blessed Mechtilde. As of the "Flowing Light," so also of the "Ambassador of Divine Love," only one complete manuscript has been preserved. It dates from the year 1490, and is kept in the State Library at Vienna. Already in 1536, when Landsberger had the "Ambassador of Divine Love" printed, he was obliged to re-translate the first book into Latin, as he could discover no complete Latin copy. Single parts of the work may be met with here and there, sometimes in Latin, sometimes translated into German. Since the sixteenth century, however, the great German Saint and her holy and like-minded friend have by word and example taught countless interior souls, chiefly in countries other than her own, to make the Most Sacred Heart of Jesus the centre-point of their striving after holiness, through love, trust, and imitation.

From other Convents of the Cistercian Order

At the same time as in Helfta we meet in other Cistercian convents, independent of it, mystical favours of the Divine Heart. In a lovely Christmas vision the Sacred Heart revealed Itself to the Venerable Luckard, a Cistercian nun in Oberweimar, who died in 1309. "She saw the little Child like a

king's child to behold, and beautiful above all the sons of men. Immediately she felt a flood of sweetness pour forth from the most kind Heart of Christ, and she felt herself inebriated with the torrent of Divine bliss."

In the life of the Cistercian nun, Ida of Leeuw, near Lowen, who died in 1300, we also find a vision, which, as in the case of St. Luitgard, led of itself to the Heart of Jesus; was itself also, perhaps, a revelation of the Sacred Heart. "Rapt in spirit she beheld, not with her bodily eyes but in a purely spiritual manner, how Jesus our Lord appeared to her, beautiful above all the sons of men, and coming to her opened His robe and showed her His Breast. He beckoned her to come nearer and receive from His Breast a sweet drink full of graces. She at the same time beheld St. John, present in the form of a venerable man. She owned to her confessor that often, rapt in the same manner, she had drunk with the beloved Disciple."

On the recommendation of her spiritual friends Ida received, "on account of her proved holiness and piety, permission for daily Communion." Her biographer adds: "Note, O reader, that in our time such a permission can—and will—only be given to very few."

THE DOMINICAN ORDER

During the Middle Ages the mystics of the Dominican Order became of far greater importance for the furthering of devotion to the Divine Heart than the mystics of Helfta. Illustrious names can

be mentioned from the Order of Preachers. Blessed Albert the Great, Master Eckhart, John Tauler, and Blessed Henry Suso. They laboured from the end of the thirteenth till the middle of the fourteenth century, as writers, preachers, and directors of souls. Their influence was still further increased by the wide dissemination of the Order. When in 1303 Saxony was formed into a separate Province, the German Province of the Order numbered forty-six friaries and more than seventy convents of nuns, in which, as in many Cistercian convents, the Dominicans had care of the souls of the inmates. Even to-day, after five hundred years, we can count about ten convents of Dominican nuns in Germany as witnesses to the devotion to the Heart of Jesus. This is, without doubt, to be attributed to the influence of their preachers and directors. This influence extended also to the devout-minded "Friends of God," who in the world were striving after perfection, aye and even to other Orders. The long line of German Carthusians, who in the fifteenth and sixteenth centuries did such lasting work for the devotion to the Heart of the Redeemer, is introduced by Ludolph of Saxony; before he retired into the Carthusian's solitude he had for thirty years belonged to the Dominican Order alongside of Master Eckhart, Tauler and Suso, and had doubtless taken with him from thence his thoughts of the Heart of Jesus. Since their discourses both abroad and in the cloister were constantly written down, and gained a wide distribution, they have carried on their apostolate long after their death. It can be traced into the sixteenth and seventeenth centuries. Even

the inner life of St. Peter Canisius, the first German Jesuit, came under its influence.

The conception of the Heart of Jesus received a substantial enrichment while Albert the Great, and after him, Master Eckhart, Tauler, and Suso, enounced clearly the connection between the Holy Eucharist and the Heart of the Lord. We must also recognize the effect of the Feast of Corpus Christi, which was prescribed for the whole Church by Pope Urban IV in 1264, and the office for which feast has for its author St. Thomas Aquinas, a son of St. Dominic.

It is inevitable that in the Dominican Order the devotion to the Heart of Jesus should bear above all the character of Passion-mysticism. While the soul is absorbed in meditation on the sufferings of the Crucified, she is led through the five "Love-tokens," the marks of the Passion-Wounds, to the Heart wounded with pain and love. By this there develops of itself, through inward prayer, a deep comprehension of the Heart of our Lord; Its love, Its sufferings, Its virtues, and Its mercies.

It is true German Franciscans had already written and preached in like manner decades before. But we are not obliged on this account to accept the notion of a dependence of the Dominicans on the Friars Minor. It was the natural development of the asceticism of the Order. Neither can we point to an influence of the two Mechtildes and St. Gertrude, for with the Dominicans the glorified Heart of the Redeemer is never brought forward, although Dietrich of Apolda and Master Eckhart knew the Helfta writings, and other Dominicans

examined and sanctioned them. But we must admit that in the Dominican Order also, the knowledge and worship of the Heart of the Redeemer was furthered and intensified by mystical graces. Nowhere at this period do we find the ascetic significance of the devotion to the Heart of Jesus brought out in such many-sided and forcible ways as in the writings which bear the name of Tauler. If some part of them have been incorrectly attributed to the renowned preacher, yet they must all have had Dominicans as their authors. More than eighty times is the Heart of our Lord mentioned in them, in the most widely differing connections. They therefore mark the culmination of the devotion to the Heart of Jesus during the fourteenth century, as the Franciscans, and thirty years later St. Gertrude and her companions had done in the thirteenth, only that the influence of the Order of Preachers was far wider-reaching.

Blessed Albertus Magnus

Blessed Albert "the Great" probably spent most of his life in Cologne, where he died in 1280, and where St. Thomas Aquinas had been his pupil in 1244. From 1260 to 1262 he was Bishop of Regensburg, at the same time that David of Augsburg was there writing his ascetic works. Owing to a rare combination of gifts of the intellect and heart Blessed Albert is not only the choicest ornament of the Dominican Order, but he is also one of the most reverend figures in the history of the Church and of science, a prince in the kingdom of the spirit, and above all, a Saint. Especially

is he without peer in the universality of his knowledge. He is not only an eminent theologian and a pioneer in philosophy, a striking commentator and moralist, a preacher and a mystic, he is also the greatest naturalist produced by the Middle Ages.

It is precisely as a keen observer of nature that the blessed man has become of importance for the devotion to the Sacred Heart. In commenting on the passage in St. John's Gospel which says that on the opening of our Lord's Side, Blood and Water flowed forth, he notes the marvel that the Sacred Blood could still flow, although generally when the body has grown cold it ceases to circulate and stops flowing.[1] This thought was now taken up by the mystics, and also by David of Augsburg, and directed to the Heart of the Saviour. "Why," they ask, "did the Holy Blood pour forth from the opened Heart of the Lord, although ordinarily after death the chilled blood coagulates and can no longer flow?" "Love Divine," so do they answer, "which glowed in the Heart of the Crucified even after His Death, kept the Heart warm and the Blood flowing, after the Soul, burning with love, had already departed from the Body." The connection between the love of God for man and the corporal Heart of our Lord could scarcely be more clearly stated. Moreover, the great Dominican acted as a pioneer in pulpit eloquence. "Sermons upon the most Holy Sacrament which have been ascribed to him are the earliest examples of connected discourses from the pulpit upon a uniform subject" (Fr. Stingeder).

[1] The same idea had already occurred to St. Ambrose.

In a larger written work on the Eucharist which belongs to the last years of his life at Cologne, he brings out how it was the love of the Divine Heart which bestowed the Eucharist upon us. In this work he discourses upon the Holy Sacrament as a grace, a gift, and food, as union, sacrifice, and sacrament. At the very beginning he points to the Heart of our Lord as the primal cause of the Holy Eucharist.

"The Heart of our Lord, which is wholly and entirely mercy, in which the Soul and Divinity dwell, is the golden Ark of the covenant. Therein is preserved the manna of grace, which dispenses the Holy Eucharist to us. For without any merit of ours have we received such a high gift of mercy. Here, verily, 'hath grace and truth come by Jesus Christ' (St. John i. 17).

"This Sacrament is called the Eucharist because it is given to us by the greatest bounty of God. This displays itself in six ways, which make the heart overflow with love; and these six, goodness and gentle condescension, affection and sympathy, love and pity, have induced the Divine Heart to bestow this gift upon us. Goodness must impart itself and pour itself forth upon others, as Dionysius says. Love goes forth from a heart always consumed by it, and will bestow itself generously upon others. Through a love which enkindled It like a fire and wholly consumed It for those It loved, was the Divine Heart moved to prepare graces for us. It was this also which moved the Heart of God in Its boundless generosity to this mercy. He allows all His goodness to flow over us like a river of Joy" (Albertus Magnus, Op. XXXVIII, 193-195).

Thus does the great German theologian explain the Holy Eucharist by the fire of love which consumes the Divine Heart. At the same time he compares the corporal Heart to the Ark of the Covenant, which contains the manna of grace. He is the first to indicate the close connection between the Divine Heart and the Holy Eucharist.

The genuineness of this manuscript cannot be doubted. It bears throughout the Albertine impress. It ranks with the manuscript upon the Sacrifice of the Mass, the last creation of the mind of the greatest of German scholastics, which witnesses no less to his universal learning than to his profound piety.

Meister (Master) Eckhart

Among the great mystics of the Dominican Order, "Meister" Eckhart is probably the most celebrated. For several decades he bore the highest dignities of the Order. He was greatly esteemed far and wide as a teacher of theology and renowned preacher. St. Peter Canisius, in his edition of Tauler's works, places Meister Eckhart in the first rank of the "interior men and friends of God," of which there were so many in Germany at that time. In the last years of his life this indefatigable man was working in Cologne, where his tireless efforts and apostolic labour were to find a tragic end in 1327. The quest after "monstrous and apparent falsehoods," after unfounded and unheard-of assertions, is, together with subtle pantheistic speculations, the cause that in his sermons not a few crass errors are to be found, without any corresponding explanations being added

to them. On this score he was called to account by the Church authorities in Cologne a few months before he died. Invoking God he solemnly asserted his orthodoxy from the pulpit, and repudiated everything that he might at any time have said or written against the Faith. Two years after, a great number of his erroneous propositions were condemned by Pope John XXII. On account of the influence which "the great Master" exercised long after his death, his passages on the Heart of Jesus merit special attention.

Like Albertus Magnus he brings the Heart of our Lord into connection with the Eucharist, but he is the first to suggest the presence of the most Sacred Heart in the Sacrament. In his spiritual instructions upon Holy Communion he indicates the intimate union which the Eucharistic Heart effects with the heart of man. "We ought to be changed in Jesus and wholly united with Him, so that all of His may be ours, and all that is ours His, our hearts and His, one heart" (Eckhart, 566).

At another time it is sermons on the Passion which give him the opportunity of speaking of the Redeemer's Heart and filling his hearers with love for, and trust in It. So he lets the suffering Saviour speak: "The sufferings of My friends come, not from My severity but from the tenderest pity of My Heart" (Fr. Jostes, M. Eckhart, 55). Also in many passages on the Heart of Jesus the great mystic does not depart from the peculiar pithiness of his style when he desires to represent the immensity of the love of the Heart of the Crucified. "Ah," he exclaims, "how great is the undeserved mercy and

faithful love of Jesus, which nowhere proved itself so entirely as on this spot (Golgotha), where the excess of love burst forth from His Heart" (Eckhart, 183).

In the year 1673 our Lord showed His Most Sacred Heart to St. Margaret Mary for the first time. "From His most Holy Humanity," so she tells us, "flames issued forth on all sides, especially from His adorable Breast, which resembled a furnace. Opening It He showed me His Divine Heart, the living Source of these flames."

The same image and the same expression appear in striking fashion with Master Eckhart four hundred years earlier; when preaching on the suffering Saviour he says: "In order to draw us to Himself, our Lord in His wisdom made a band of all His words and all His works, and drew us so wholly to His Heart, that at last the Bloody Sweat ran down from His most Holy Body and He could do no more. Then He said: 'When I am lifted up on the Cross I will draw all things to Myself'" (218). "We see how heat draws all things to itself; how the sun lifts the mist to heaven. With such fire did our Lord Jesus Christ burn on the Cross. For His Heart burnt like a fire and a furnace from which the flame bursts forth on all sides. So was He inflamed on the Cross by His fire of love for the whole world. Therefore He drew all the world to Himself with this heat of love. Nothing that ever our Lord Jesus Christ did was done with so much love as when He suffered torment on the Cross. Therefore He drew us to Himself with His love, chiefly on the Cross, so that all to whose hearts His Passion and Death should at any time go home, might be blessed with Him.

For none but the Holy Ghost saw that the Only-Begotten Son of the Heavenly Father drew all things to Himself with such wisdom that all things followed Him in Heaven and on earth. Then his goodness and love compelled Him to draw us also to Himself " (220).

" In truth I say this from my very Heart! O man, how can any suffering still be hard and bitter to thee if thou dost rightly ponder how He, who as God lived in the light of His eternity, and who was begotten as the 'Figure of His Substance' (Heb. i. 13) descended to the prison and the lowliness of thy miserable nature; when thou rememberest all the bitterness which came upon Him; how the brightness of the Eternal Light was spit upon and mocked and blasphemed by those who passed by the Cross? O what great undeserved mercy and love how plain to see, which was never so clearly revealed as there, where the fullness of His Love broke forth from His Heart " (183).

The Heart of Jesus Christ was also the subject of discourses in the company which surrounded Eckhart most nearly. Not only as an example of gentleness and mildness as It had often before been presented, but also as that of the life of prayer. Giselher of Statheim enunciates this in a homily preached in Erfurt a year before Eckhart's death.

" At that time Jesus lifted up His eyes to Heaven. Where the heart is, there is the eye gladly fixed. Therefore as the Heart of our Lord Jesus Christ was constantly in heavenly thought He lifted up His eyes to Heaven to teach us that when we desire to pray we must also raise our eyes and our thoughts thither."

Giselher was a "Lesemeister" or Reader in Theology in Cologne and Erfurt, and wrote a well-known "Lives of the Saints" for Hermann von Fritzlar between 1343 and 1349.

Tauler

There can have been few preachers combining such vivacity, depth, and tenderness of feeling, together with wonderful power of moving their hearers, as the holy Dominican Johannes Tauler, who died at Strasburg in 1361 at the age of sixty-two. His words are instinct with heartening warmth, together with great wealth of thought. He is rightly esteemed as the most eminent preacher in the whole of mediæval Germany, after Berthold of Regensburg. But he is also "one of the greatest mystics of all time, who combines absolute clearness with marvellous depth, and the richest fancy with the most severe gravity" (Ph. Strauch). Bossuet considers Tauler's mysticism to be one of the most correct and solid.[1]

[1] Dénifle (Geistl., Leben., S. III) strikingly characterizes Tauler's survey of the higher mystical life of prayer in the "Book of Spiritual Poverty," S. XXVI. Tauler enunciates before all the axiom: "We are not all called to contemplation. We may earnestly pray that God will grant us a true detachment from ourselves, and every creature, and that we may be wholly converted to Him." This is a sober doctrine, which not all the later teachers of mysticism have held.

Tauler says on this subject that contemplation is not a consequence of natural personality, but the "clothing upon" which the Spirit of God gives of His free bounty to the created spirit. Tauler's principal axiom is, that a man must wait for his vocation, how, whereto, and in whatsoever manner

His great love for Jesus Crucified showed to him, as to so many others before and after, the way to the most Sacred Heart. It sounds like his own experience when he repeatedly recommends us to end the day with the thought of Jesus Crucified. "Wilt thou fall asleep? Then rest on the bleeding Heart of the Lord" (Tauler, "Vetter," 211). "We ought to rest on the Heart of Jesus." And how could we forget the most Sacred Heart. For "as a seal impresses its form on the wax," thus does he make our Saviour speak to the soul: "so has the might of love impressed the picture of mankind in My Hands and Feet and in My Divine Heart, so that I can never forget them" (34B). Therefore is it so important in every anxiety to take shelter with confidence in the Heart of Jesus, and to learn in the Heart of the Crucified to renounce everything that could put itself between the soul and her Saviour. After he has at the end of a prayer spoken of our Lord's sacred Wounds, "the Five Holy Love-tokens," he concludes: "Flee with all your love into the Divine, opened, loving Heart, that Jesus

he may be called by the Lord. "One to interior contemplation, another to the active life, the third above either of these two, to a loving intimate repose, to a deep silence, and to union in the Divine darkness—to union of the spirit." Since this higher life depends on an extraordinary grace, everyone does not receive it. Tauler is always consistent here. "But those also to whom God gives this grace, have it, not uninterruptedly, but only at times, and therefore contemplation and active life succeed each other."

Dénifle here refers to the fine exposition in "Suarez de Religione," II. 1, 2c. 14.

may there unite Himself with you, and wholly detach your love and longing from all that is not solely Himself. May He draw you altogether to Himself, with all your powers exterior and interior. May He do this through His adorable Wounds and His great and bitter Sufferings" (Tauler, "Vetter," 388).

But Tauler also leads us to practical devotion to the Heart of Jesus—to imitation and to prayer.

"Wilt thou rest with St. John on the lovely Heart of our Lord Jesus Christ, thou must devote thyself to the lovely Example of our Lord Jesus Christ. Upon that thou must diligently meditate. In Him thou must see His gentleness and humility, and the deep burning love which He bore towards His Friends and His enemies; His obedience, and the submission which He showed on every occasion when His Father called Him. Add to this the profound pity which embraced all mankind, and His blessed poverty. Heaven and earth were His, and yet He did not act independently, but in all that He did He sought His Father's glory and the salvation of men" (70).

"Our Lord said," so speaks Tauler in another sermon, "He is the Door through which we must pass. At this lovely Door must he knock who truly prays that he may be admitted. He must knock at the tenderly disclosed Heart and the opened Side of our Lord. Therein shall he hide himself with great devotion, and the acknowledgement of his utter poverty and nothingness, like poor Lazarus before the rich man's gate, when he begged for a crumb of his pity. May the good God help us so to

pray, seek, and knock that we may be admitted. Amen" (284).

Some beautiful passages on the Heart of Jesus have been, possibly mistakenly, ascribed to Tauler. They proceed from other like-minded men, apparently of the Dominican Order, as also do some sermons in the edition of Tauler's works brought out by St. Peter Canisius in 1543, where devotion to the Sacred Heart appears as a surpassing school of virtue.

"Flee with all that thou art into that sweet Heart which the Lord hath opened to His own who will give Him their hearts. There will He embrace them with the tender arms of His love, and therein shall they possess Him for ever. There must we learn to resign ourselves always in every way; in love and in sorrow, in riches and in poverty, in ourselves and in all created things, as the Lord wills and as it shall please His Divine Heart."

Tauler's sermons are followed in the edition of Canisius by seventy-seven fragments under the title, "The Divine Instructions of the Enlightened Doctor, (Doctor Illuminatus) Johannes Tauler," of which only a small part are of Tauler's authorship. We have also before us further witnesses to the Heart of Jesus, apparently of the Dominican Order. A beautiful passage brings out "the true chivalry of the Divine Heart."

"Now mark that men resigned in suffering are the true and worthy Knights of Christ; for the Heavenly King has an unspeakable joy in the new, rose-red knightly mantle of His Only-Begotten Son.

And Jesus desires from His Heart that Its chosen Knights should be so adorned with the same knightly cloak, so that the Heavenly Father may have before His eyes the chivalrous troop of Martyrs, red through suffering" (290B).

In order "to bear everything patiently after the example of Christ, we should consider the Crucified, how He suffered all for love of us, and how fervently in love and truth He prayed for His enemies who were doing Him to death. He opened wide His Arms to embrace them, He opened His Heart that they might dwell therein, and gave them many other tokens of love" (289B).

The conclusion of the great folio volume of Tauler's sermons and instructions consists of a "beautiful preparation for death."

"We should meditate on the sore sufferings and bitter Death of our dear Lord, and His great love which urged Him to give Himself willingly to death for us. We should commend our hearts to the opened Heart of our Lord, and our suffering members to our Lord's sacred Wounds and dying Limbs. We must willingly renounce the world, so as to die completely to all sin and live only to God. And when we receive the holy anointing we should pray from our hearts that the Blood and Water which flowed from our Lord's dead and pierced Heart, and which is imparted to us through this holy Unction, may cleanse our poor souls from all sin, and clothe and adorn them with our Lord's holy virtues and merits, so that they may without shame appear before the eyes of God, and all the Angels and Saints" (341B).

Tauler's "Exercises"

The so-called "Exercises" of Tauler are fervent, devout meditations on the Passion, wherein the soul constantly turns in prayer to the Saviour. They are pervaded by the warm breath of a generous love of Jesus, which the pious author has himself drawn from the Divine Heart. He comes back to It again and again, in perhaps fifty places. For there he has found the deepest source of the mysteries of the Passion. It may be that the "Exercises" are incorrectly attributed to Tauler, because they differ so widely from the style of his sermons. But from their whole character we may well suppose a Dominican to have been their author.

The "Exercises" begin by reviewing all the mysteries of the Life of our Lord, and searching for the original cause of them. The sole Source is the Sacred Heart. The devout author makes the Son of God look down on the misery of fallen man and then says, moved with thankfulness: "O most merciful Jesus! Thou didst think of us in Thy pity, didst look down graciously from Thy heavenly palace into our vale of tears, and didst hear our sighs. And so grieved wert Thou over the misery of Thy people that Thine inmost Soul had pity on us, and therefore Thy Heart was kindled with love for us."

"Never didst Thou spare Thyself, whether in heat or cold, whether in hunger or thirst, whether in watching or in labour. For like a seething flood Thy Heart rose up within Thee to win all Israel for Thy Heavenly Father and make them Blessed.

"What might this Divine Saviour have done more for us than He has done? His Heart is so tenderly disposed towards every man, but especially to those souls who cleave to Him with their whole heart; as if He had forgotten Heaven and His Divine dignity, solely to dwell in their hearts."

Therefore as the love of our Lord's heart shines forth in His whole Life, so does it especially in the highest of His works, His Passion and Death. Words are hardly sufficient to praise and bless the Divine Heart.

"O Jesus, most rich in love! What heavenly faithfulness has prevailed on Thy Heart, what love has conquered It, that Thou hast taken upon Thyself such bitter and shameful sufferings for us most unworthy sinners?"

"Whose heart may comprehend what sorrow and what compassion filled the Heart of our Divine Redeemer when He foresaw in the mirror of His Omniscience the pitiful disfigurement and unhappiness of His creatures, and His members whom He had created in such splendid nobility, in such great purity, beauty, and holiness. How sorely must His fatherly Heart have bled when He saw what we had lost, and of what we had been guilty. Oh, how hard did that innocent lamb labour to reconcile us to the Father."

This sympathy and love for us revealed itself most clearly in the longing of the Divine Heart to suffer yet more for us than It had suffered already. This is shown in the explanation of the Word: "I thirst."

"Behold, O man, how utterly consumed and

exhausted I am for the sake of saving thee. See what pain and torture I am bearing. The rage and cruelty of men have nearly crushed Me; the sinners of the earth drank My Blood, and yet this does not satisfy My Heart. Yet the flame of My Love is not quenched, for as far as it were needful and were pleasing to My Heavenly Father, I would hang on the Cross in this misery and pain till the last day, if only to witness to thee of My boundless love to soften thy heart, hard as a rock, and to enkindle thy love for Me in return."

At the opening of the holy Side the rich treasures of mercy in the Sacred Heart are brought forward.

"What could He have done more for us than He has done? He has opened His Heart Itself to us, as the most secret chamber wherein to lead our soul—His chosen spouse. For it is His joy to be with us in silent stillness, and in stillest silence to rest there with us."

"He gave us His Heart, all wounded, that we may abide therein until we are wholly cleansed and without spot; until we are made like unto His Heart, and rendered fit and worthy to be led with Him into the Divine Heart of the Father."

"He gives us His Heart wholly and entirely that It may be our home. Therefore He desires our heart in return that it may be His dwelling-place. He gives us His Heart as a resting-place, dyed with the purple of His Blood, adorned with red roses. In return He asks for our hearts decked with the white lilies of good works" (485).

Next to the Passion, it is especially the Eucharist in which the love of the Heart of Jesus reveals Itself.

The immense fullness of goodness and pity which lies therein is summed up in few words.

" Since His kindest Father's Heart could discover nothing better, and nothing higher, He has given us Himself; to shew us His overflowing goodness, and the deep love of His Heart. For he gave Himself to us as a Father, as a Brother, as a Friend, as our Food, as the Price of our redemption, as our Intercessor. In the days to come He will bestow Himself on us as our Eternal Reward, and then will He so satisfy us that He will be to us all we can ever wish for " (37).

" Already is the boundless treasure opened to us, from which all who thirst, all the poor and oppressed are made joyful by the richest gifts, so that all are free to draw from the most Sacred Heart of Jesus, whatever to each one seems lacking " (58).

Blessed Henry Suso

Joseph Görres has called Blessed Henry Suso, or Seuse, " The Minnesinger of the Eternal Wisdom," and characterized his writings as the loveliest blossoms of their kind that mysticism has brought forth. Born near the lake of Constance in 1295, we meet with him first at Cologne, as the scholar of Master Eckhart, to whom he remained devoted, and whom he held in great reverence to the end of his life. He died at Ulm in 1366. If the Divine Heart is not mentioned so often in his writings as in those which bear Tauler's name, and if he does not offer any further development of thought on the Heart of Jesus, this is richly counterbalanced by the countless passages in which his brief appeals have

been instrumental in the practice of the devotion. In this way he has taught us to enclose ourselves with inmost confidence in the Heart of the suffering Saviour, in order thereby to attain to union with His glorified Heart. Thoughts on the Heart of Jesus are found in his "Little Book of the Eternal Wisdom," and in his autobiography, the oldest we possess in the German language. Görres calls it "the epic of the love of God." Suso's writings owe their extraordinary popularity in former times to their high ascetic standard, their childlike simplicity of spirit, their unequalled suggestiveness, and the charm of their beautiful language. Not even Thomas à Kempis has been so often transcribed as Suso's "Little Book of the Eternal Wisdom," but his hundred short meditations on the Passion are repeated in countless transcriptions.

(The following quotations are taken with slight alterations from the translation by Richard Raby, published by Richardson in 1866.)

"O Eternal Wisdom," he prays, "my heart reminds Thee how, after the Last Supper, on the Mount of Olives, Thou wast bathed in Thy Bloody Sweat because of the anguish of Thy Loving Heart."

"O Lord, Thy Heart bore all in tender love. O Lord, Thy Heart, burning with love, must enkindle mine with love."

How profoundly Suso grasped the significance of the Divine Heart he shows in the words in which he turns to It in his glorious "Little Book of the Divine Wisdom."

"O Lord, Thou didst not only suffer death for

me, but Thou didst also seek out whatever is deepest in love, whatever is most intimate in which suffering can, or may be experienced. Thou didst really act as if Thou hadst said: 'Behold all hearts, if ever a heart was so full of love. Look on all My Members; the noblest member I have is My Heart; My Heart I have allowed to be pierced through, to be slain and consumed, and crushed into small pieces, that nothing in Me or upon Me might remain unbestowed, so that ye might know My love'" (209). Another time he makes the Eternal Wisdom say: "Thou shouldst wholly enclose thyself with My love-wounded Heart in My open Side, and dwell there, and there seek thy resting-place. Then will I associate Myself to thee, and unite Myself with thee eternally" (274). For preparation for Holy Communion he begs for this: "Ah, sweet Lord, that I might receive from the open Wounds of my Beloved from His Heart, a single small drop of Blood!" The Eternal Wisdom answers: "The soul should sing me a song of Sion, that is, a song of praise, fervent, loving, measureless praise, then will I embrace her, and she shall lean on My Breast" (295).

The life of a mystic is always a life of inward pain, and mostly of outward suffering as well. Suso confirms this in his autobiography. In the heaviest trial of his life he sought consolation and help in the Divine Heart. "I complain of this to the Heart of Jesus Christ, so full of suffering," he cried in the excess of his pain, when he saw his priestly honour calumniated, and his priestly work brought to nothing. Not in vain had he sought refuge in the

Heart of Jesus. For in after years he could add: "that the frightful storm of suffering was most mercifully stilled and passed away" (124). But these many trials, endured in patience and resignation to the Will of God, led him to higher mystical graces, even into the innermost sanctuary of the Redeemer's Heart. "Ah, all this must be earned with great suffering," thus he closes a confidential account of a great vision which had been granted him.

"It seemed to him one day, as if the Divine Fatherly Heart, in spiritual wise I know not how, directly inclined Itself on his heart, and that in inmost longing his heart was wholly enclosed in It; and it seemed to him as if the Divine Heart, the Eternal Wisdom, spoke to his heart most lovingly and without words. He arose and, full of joy, he cried in exultation of spirit: "Now, O Love most beloved, I loose my heart from all, and in complete detachment from things created I embrace Thine Invisible Godhead" (174).

Dominican Nuns

Devotion to the Heart of Jesus was widely diffused among the German nuns of St. Dominic's Order in the fourteenth century. We still have prayers to It which were used by the Sisters of that day; not a few manuscripts with beautiful passages on the Heart of Jesus emanated from their convents; finally, there are endless notes of great mystical graces which were granted to the Sisters through devotion to the Divine Heart.

Margareta Ebner

The saintly Dominican nun, Margareta Ebner, from Maria-Modingen near Dillingen, whose process of canonization has been introduced, had a true interior devotion to the Heart of our Saviour. She died in the year 1351, on the Octave day of Corpus Christi, the eve of our present Feast of the Sacred Heart.

Even in her dreams the thought of the Divine Heart never left her. Once in the year 1334 it seemed to her that she was standing before the great Crucifix in the choir. "Then," as she describes it, "our Lord Jesus Christ bent down from the Cross, and allowed me to kiss His opened Heart and gave me to drink from It of His Blood" (Strauch. Marg., Ebner, 21).

"During Easter-tide," she relates in her diary, "I was seized with a powerful longing to touch the open, wounded Heart of my Lord Jesus Christ, as St. Thomas did, to hide myself therein, and to drink therefrom, so that I might be more wholly wounded by His Sufferings than any of His friends had yet been, and that I might rest with St. John on the Heart of Jesus Christ" (33). Another time, on Easter Day, she perceived the love of Jesus Christ which "knocked so loud at His loving Heart" (93). Almost always enduring severe pain, she had once allowed a feather pillow to be put under her. "Then came a great sorrow over me, and I vowed to the loving Heart of Jesus Christ that I would

never do it again unless commanded by my Superior " (80).

Requested by her spiritual friend, Heinrich von Nordlingen, to record the interior favours granted to her, she called on the Evangelist St. John to help her: " with the truth which he drank from the sweet Heart of Jesus Christ " (84). St. John was to her, as to so many others, a guide to the Divine Heart. " When I remembered how St. John rested on the sweet Heart of my Lord Jesus Christ I was moved by such a sweet grace that I could not express it in words. And when I thought on the sweet drink which he drank from the Breast of Jesus Christ—I cannot put it into words—I sat still for a while in such joy and longing that I would gladly have died of love. This was given to me last year (1344) during Advent. But now it comes oftener " (73).

The Divine Heart is her help in striving after holiness. " Jesus Christ, the Living Truth, knows well that it is my chief desire to spend all my life, and every moment, in Christ-like works. This the most sweet Master must teach me, from out whose sweetest Heart all wisdom hath proceeded." In order to atone for what she had failed herein, she constantly (in 1344) recited the " Anima Christi " (80). In her collection of prayers, " The Ebner Paternoster," is found this prayer:

" I pray Thee, O my Lord, that Thou wouldst wound us wholly with the pain of Thy Heart. May Thy Heart as a true love-token of Thy goodness be as deeply impressed on us as Thou hast ever granted this favour to the loving desire of an upright heart " (163).

Christina Ebner

Devotion to the Heart of Jesus became of importance in the life of another Dominican nun of the same name, Christina Ebner. She came of an old patrician family of Nuremberg, and while still of tender age entered the convent of Engelthal in that neighbourhood, where she died in 1356 on the Feast of St. John the Evangelist. Once, when only sixteen years old, she prayed: "Ah, Lord, had I the voices of all men, I would praise Thee with them; had I every penance that any man could bear, I would offer them to Thee; yea, had I the blood of all the Martyrs I would give it to Thee; and had I the love of all hearts with it would I love Thee." Then said our Lord: "One thought in My sweet Heart is greater than the love of all the Saints, wherewith thou canst not sufficiently repay Me" ("Loch," Christina Ebner, 14). When, in 1351, Heinrich von Nordlingen was saying Mass in the convent, she beheld our Lord on the Cross. After this, "He permitted her to drink from the Wound in His Heart, like a bee from a flower" (38). Another time our Lord displayed to her the bliss of His Heart, "which rings and sings in Heaven, so that the Angels and Saints keep their bridal feast every day" (31).

Adelheid Langmann

In Engelthal, at the same time as Christina Ebner, there lived another favoured Religious, Adelheid Langmann, who as well as the two nuns above-named, has left notes of her inner life in the form of a diary. From her own hand we are enabled to

follow how devotion to the Heart of Jesus with Its graces developed and deepened more and more throughout her life. In the Divine Heart she seeks pardon for her sins.

"Bethink Thyself, O Lord," so she prays, "that because of her tears of repentance Thou hast forgiven Mary Magdalen all her sins, and hast raised her to a life of contemplation. I pray Thee, O Lord, through all the love which Thy tender loving Heart had for her, and which Thou still bearest to all who love Thee, that Thou wouldst forgive me all my sins and lead me to a contemplative life. Be Thou always in my soul and in my heart, that nought may turn my heart away from Thee, that I may renounce all that is contrary to Thee and fulfil all Thy most loving Will" (Strauch. Langmann, 89). Then she begs our Lord: "Write my name in Thy Heart" (L. 6). On St. John's Day Jesus turned in tenderest love to her soul: "I will write thee in My Heart so that thou shalt always remain there." On St. Mary Magdalen's day "He inclined Himself to her heart, and she rested on His Heart" (22). Another time our Lord came with great graciousness and said: "My Divine Heart stands open before thee with such great love. Take what thou wilt for thyself. However much thou mayest ask Me for, I will grant thee a thousand times more. Bow thyself down on My Heart and rest there with St. John" (28). Once when she was weeping for her Lord, "for all prayer had been taken from her, our Lord opened His Arms wide and embraced her soul, and pressed her to His Divine Heart" (39). After a long night-time of heavy trials

and sufferings was past, our Lord said: "My Heart is thine, to thee I give It. Thou shalt ask Me for what thou wilt. My child, thou must drink of the Source of love from My Side, for from thence flowed forth Water and Blood after My Passing from the Cross" (47). To her question: "Tell me, dear Lord, what is the holiest thing on earth?" the answer came to her: "It is My Sacred Body which is consecrated every day." And He called her His well-beloved daughter, and pressed her to His Divine Heart, so that she thought she was united to Him as is the wax to the seal, and for more than four weeks He was present in her heart (67). Through her director, the Abbot of Kaisersheim, our Lord at last allowed her to be told that He would unite His Heart completely to hers, and that from His Heart He would bestow on her all that she desired: "so surely, so quickly and so immeasurably, that it cannot be written down" (93).

From Biographies of Dominican Nuns

In other Dominican cloisters of the thirteenth and fourteenth centuries, besides those already mentioned, devotion to the Heart of Jesus was of no small importance for the inner life of the Sisters. This is shown by the existence of five collections of short autobiographies of pious Religious, between the years 1330 and 1350, which are written in the German language, except the one from Unterlinden.

These favoured souls found in the Divine Heart the Source of all graces. The "highly favoured"

Sister Ita von Hutwil at Oetenbach, "saw our dear Lord Jesus Christ as He was upon earth, and even beheld the Wound in His Heart Itself; how lovely It was. She saw a light shining from the Wound, so great and so beautiful that the sun could not be compared with it. The light was so great that no end was to be seen to its fiery flame, neither in height, nor depth, nor extent. The light that proceeded from His Heart shone round her, and she received therefrom a superabundance of Divine sweetness, knowledge, joy and love. She learnt at the same time that she would have received still more if she had been more prepared, and it was given her to know that we have received all graces from the Heart of our dearest Lord" (Oetenbach, 254).

The Sisters behold the example of all virtue in the Divine Heart. When Adelheid Swartz, "a truly holy, obedient, and dear Sister," in Oetenbach, was obliged to take up a heavy office, she went to God weeping from her heart. "And our Lord opened His Heart to her, and let her look for a moment at the immensity of His virtues, as they are in all their perfection in Him." Three especially shone out above the others. The first was, that when He entered upon His Passion, His Heart was as loving, as wholly without bitterness, as full of simplicity as the heart of a new-born child. The second virtue was, that He was so humble that His Heart abased Itself below all creatures, and His humility was so profound that out of love He would have suffered more shame than all creatures could have invented. The third virtue consisted in this,

"that His love for men was so great that He desired to suffer more for our sakes than all the evil that men could do to Him." She was so strengthened by this knowledge that all that men could do to her became easy to suffer for the sake of God. And this grace remained with her till her death.

Sister Elizabeth von Eicken, who was very closely connected with Master Eckhart, died in the odour of sanctity in 1310. "She bore for the love of her crucified Spouse, such heavy sufferings as cannot be described in words." She wrote in the German language how God had from her tender childhood drawn her to Himself, had guided and taught her. She had no wish to write anything. But God obliged her to do it. "I will," said He, "that it should be known with what love and goodness I have borne thee in My Divine Heart, before the creation of the world." He calls her the well-pleasing joy of His Divine Heart. He will make of her heart a clear mirror of the Trinity, and He will be her only love. He would not permit her the love and favour of any human being whatever, no consolation from any creature, so that her heart should never be attached to anything and should have pleasure in no created thing, but only in God alone.

To the pious Dominican Mechtilde von Waldeck, in Kirchberg near Haigerloch, our Lord said: "Thou must love Me as I love thee, from the bottom of My Heart."

The Divine Heart was their help in temptation. Sister Gertrude, in the Dominican Convent of Katharinenthal, near Diesenhofen, suffered severely

from interior conflicts. "Then she beheld in prayer, during Matins, our Lord in His great goodness. He bore a golden chalice in His Hand. Our Lord allowed the Blood to pour from His Heart into the chalice, offered it her to drink, and said: 'Thou must no longer be wanting in faith.' At the same hour the conflict ceased."

The Divine Heart brought them comfort in suffering. Sister Hilti Bruns had a great love for the suffering Saviour and plunged all her pain into the Heart of the Crucified. "Since," she said, "according to His Humanity God died upon the Cross, we ought in like manner to die spiritually, and so should we go to our Lord's Heart, as all Christians do, on the silent Friday (Good Friday). They offer Him all that they suffered, or that they will have to suffer in the future as penance for their sins" (164). The Sisters specially loved to pray before a picture representing St. John resting on the Heart of Jesus, and it seemed to them an invitation to seek the resting-place for their souls in the Sacred Heart.

The Divine Heart proffers help in serious anxieties. Sister Hedwig von Sachsen, of the Dominican Convent Unterlinden at Colmar, records that her uncle, the Dominican Provincial Hermann von Havelsberg, had in anxiety for his niece prayed earnestly to our Lord. Then he saw her face on the Heart of the Crucified, and perceived the words: "Be at rest; man is far nearer to Me than thou canst ever see with thine eyes."

The Divine Heart gives abundant fulfilment of holy longings. Elsbeth Stagel, at Tösz, had experience of

this when she begged Blessed Henry Suso "to guide her to the Divine Heart." In the account which she wrote of the lives of her Sisters in religion, she relates of Sister Mechtilde of Stanz: "Christ had enkindled her heart like a furnace with His Divine Heart." It was plain to see that she could say what we read of the Doctor of the Church, St. Augustine: "*Vulneraverat Christi cor meum.* Christ's Heart has wounded me."

The Divine Heart teaches the worth of suffering. Elsbeth Stagel quotes this of another saintly Sister of Tösz, Adelheid von Frauenburg. "In severe pain which I had to bear I saw our Lord on the Cross with bleeding Wounds, and our dear Lady stood by Him, and had laid one arm round the Cross. Our Lord stooped from the Cross, embraced me lovingly, and pressed me kindly and tenderly to His Heart. At the same time He said to me most sweetly: 'Be comforted, I will be thy eternal reward. But thou must suffer still more.' Then I answered: 'O Lord, now tear away my hands and feet and heart and head, and all my members; now will I gladly suffer.' Then our Lord raised Himself again, and all His Wounds were healed, and He said: 'Thou hast healed all My Wounds for Me" (54).

Finally the Divine Heart shows the worth of love of our neighbour. When Sophie von Klingenau did some kindness for a Sister who had offended her and was roughly repulsed, "she saw afterwards our Lord come down from the altar all blissful and beautiful. He came to her and pressed her tenderly to His Heart, because she had shown love to her sister for love of Him" (55).

Influence of the Dominicans

The foregoing accounts of the devotion to the Heart of Jesus in Dominican convents come without exception from Bavarian, Suabian, or Swiss houses of the Order. It so happens that only in these have intimate records of the inner religious life of the Sisters been preserved. But since the guidance of the Dominicans manifested itself equally in the convents of North Germany, these can surely not have been behind the Southern ones in the knowledge and worship of the Divine Heart. This also holds good for the Cistercian nuns, and the Béguines, who were cared for by the Friar Preachers.

Therefore, about the time of Meister Eckhart, we meet in a Béguinage at Cologne with a renowned Rhenish mystic, Christina von Stommeln. Her director was the Dominican Provincial Peter von Dazien, who also after her death at Zurich, in 1312, wrote her singular life. In this he describes how the blessed woman in the severe mystical sufferings with which our Lord is accustomed to purify and favour His chosen ones, took refuge in the Divine Heart of Jesus. When she believed herself threatened with death by the evil spirits she prayed:

"Lord Jesus, I pray Thee by Thy glorious Death, Thy Passion, and by Thy sweetest Heart, which broke through love, that Thou wilt receive my terrified oppressed heart into peace, and wilt mercifully shelter it in Thy sweetest Heart."

Another time, in like interior anguish, she turned to the Lord. "Lord Jesus, Thou art my only Hope

from my youth up. Thou hast always been to me a faithful, loving Comforter in my trials. No rage of persecutors, and no bitterness of torment will ever separate me from Thee in this life. At my death receive me by Thy love into peace, and hide me eternally in Thy sweetest Heart."

Mechtilde of Magdeburg also, before she came to Helfta, lived in a Béguinage in that city, which was under the direction of the Friar Preachers. Her confessor, Heinrich of Halle, took care that the notes of her "Flowing Light" should be collected, and to him we owe that the earliest revelation of the Heart of Jesus was recorded for future ages. Dietrich of Apolda used the Latin translation of her writings, and did not doubt that her visions were true revelations from God. He also had numerous conversations with St. Gertrude. The Dominican Friar Hermann, lecturer at Leipzig, is also adduced in 1300 as a witness to the genuineness of Gertrude's visions, and her revelations of the Heart of Jesus.

Thomas of Chantimpré, who was highly esteemed by such men as Denis the Carthusian, and St. Robert, Cardinal Bellarmine, wrote the life of St. Luitgard when he was Prior of the Dominican house at Löwen. He had made his studies at Cologne under Albert "the Great." He describes how the Saint was led by our Lord through the Wound in His Side to His Heart Itself.

If all these eminent Dominicans looked upon the knowledge and worship of the Redeemer's Heart as a matter of course, they must naturally have influenced each other, and at the same time the nuns of every convent entrusted to their care.

THE CISTERCIANS

In France the monks of the Cistercian Order were the first to direct souls to the Heart of our Lord. Four names from the twelfth century are witnesses, St. Bernard at their head. It is therefore the more strange that in France, from after the twelfth century until the Middle Ages had nearly passed away, the thought of the Heart of Jesus seems almost to have disappeared. We are met by the same phenomenon in the German Cistercian abbeys, where, except for scanty traces in the thirteenth century, the Heart of our Lord is first mentioned in the fourteenth. The probability appears to be that these may not have been the original thoughts of the French Religious of the Order, as in spite of their individuality, they speak of the Heart of Jesus in a manner which shows more relationship with Dominican mysticism. But we are not to suppose any dependence on the Dominicans. A quite sufficient explanation is offered by the piety of the fourteenth century, otherwise minded than that of the twelfth, and in fact differing distinctly from it. Here also, as with the Dominicans, not only the bitter Passion but also the Holy Eucharist is especially brought forward as a proof of the love of the Divine Heart. At the same time should be remarked the promises to those who honour the Divine Heart which are not previously found in this form.

An anonymous Cistercian of the thirteenth century presents a series of practical directions for prayer, from its first steps to higher contemplation, in a

valuable mystical writing in Middle High German, and concludes with a reference to the Divine Heart. "Dearly beloved brother," the author ends confidentially his striking conclusion on the higher stages of prayer, "I would gladly have done better, but unhappily this subject is not familiar to me, as I am not well practised in the first stage, but had I had time and leisure when first true understanding came to me, the work might have been better done. For no one is so sinful or so bad but that our Lord visits him sometimes, as the Prophet says, so that none can hide himself from the fire of His loving kindness." Then he speaks of the "most noble Heart of the Eternal Son, our dearest Lord Jesus Christ, through which all that is in Heaven and on earth longs after God, receives a superabundance of all virtues and all comfort according to each one's purity and desire."

When in the year 1299 Bishop Luitpold of Bamberg gave to the Cistercian Abbey of Heilsbronn, between Nuremberg and Ansbach, license for preaching, he called this convent a "house in which the blossom of devotion unfolds itself gloriously, and brings forth the richest and most beautiful fruit for souls."

In this renowned abbey the learned and zealous Abbot Konrad Sokkus of Brundelsheim, who died in 1321, brought forth his grandly-planned work in Latin on preaching. With constant use of St. Bernard's writings he presented with ample and lucidly arranged quotations, a very mine for German sermons. It was printed in the year 1476, as soon as the art of printing appeared. It deserves attention in the history of devotion to the Heart of Jesus on

account of its wide diffusion. In one sermon Sokkus, in speaking of the interior sufferings of the Divine Heart, brings out for the first time a thought which is of peculiar importance for the devotion to the Sacred Heart at the present day, with its characteristic of reparation. There is also one of his writings which is often used in preaching on this subject. Countless manuscripts carried far and wide the pious Abbot's thoughts on the Heart of Jesus.

"Consider," he cries out, "the bitter gall mixed with sharp vinegar which Jesus tasted inwardly with the greatest bitterness. Because this bitterness was interior it gave the heaviest blow to His Heart. The root of the pain for Jesus was the thought that although His Passion sufficed to utmost fullness with God for our redemption, yet it would be of no avail for the salvation of so many souls. Therefore He cries out by Isaias (xlix. 4): 'I have laboured in vain, I have spent My strength for nought.'"

On the foundation of his Abbot's sermons an anonymous monk of Heilbronn wrote two treatises between 1308 and 1324, in which deep understanding of the Divine Heart is combined with genuine mysticism.

For his Middle High German "Book of the Seven Steps" he had an example in the already-mentioned Cistercian work of the "Seven Stages of Prayer." He makes use of rhythmical language and connects his idea with the vision of Ezekiel, who beheld a temple with lofty gates and seven steps leading up to it. The steps are seven kinds of prayer, from the first beginning to the highest favours. On the seventh step, the highest in this life, God bestows on

the soul the most intimate union. Mere book-learning is powerless here, and suffices not for these mystical heights. Only quite pure and quite humble souls, "the little children," can rise to them. "Many a poor little Sister and other lowly spirits can better tell of these favours which they carry in their hearts than all the Professors of the University of Paris." Astonishment and wonder now lead him to the Heart of Jesus, whose love lifts men so high.

"What can poor man be to Thee?" he exclaims, "that Thou dost thus fix the whole desire of Thy Heart upon him? Although Thou art the great Eternal God, yet in spite of this the love of Thy Heart draws Thee to him. Thy goodness doth not leave us in our poverty, for Thy love hath enfolded us in Thy Heart. Love wounded the Heart of the Redeemer on the Cross that the Blood might flow from It as the price of our redemption."

Then all the gifts of God's love are enumerated, the grace of creation, redemption and sanctification, which we owe to the wounded Heart of our Lord. "As one torch kindles another, so God through His love kindles the love of God in the hearts of men," as St. Bernard expresses it, "so that no man can love God whom God has not first loved."

In his other Middle High German treatise, in which the "rhythmus" is only used in the introduction and the close, the monk also speaks of the Divine Heart. This tract bears the title, "The Book of the Six Names of the Body of the Lord"; also that of "The Golden Tongue" and "Liber de Corpore et Sanguini Domini." He explains in it the six names of our Lord's Body: "Eucharist, Gift, Food, Com-

munion, Sacrifice, Sacrament." He exhibits strikingly the close connection between the Divine Heart and frequent Communion. "This favour pours forth from His Heart in that greatest of love which God bears to us." Therefore should man approach to this Food "with hunger of spirit as often as possible."

In explaining "Communion" as the "Fount of all grace," the pious monk brings the Saviour's Heart into special prominence as the original Source of all graces.

He asks: "Who is this Fountain of whom the Prophet speaks in the Psalm: 'Lord, with Thee is the well of life'? Who is this Well who says of Himself in the Apocalypse: 'To them that thirst I will give of the Water of Life'?" It is God Himself from whose Divine Heart every grace is poured forth upon us; who truly imparts Himself to us in this sacred Food. From this Well flows a fivefold river of grace: love, goodness, faithfulness, mercy, and justice. These five fountains flow from five places in His Humanity. From His Divine Heart, His faithfulness, from the right Hand, His goodness, from the left Hand, His mercy, from the right Foot, which lies uppermost in His Passion on the Cross, His justice from the left Foot. Of these five streams the Prophet Isaias says: "You shall draw water with joy from the fountains of the Saviour," and St. Bernard,[1] "Lord, Thou hadst for us eternal love, eternal faithfulness, eternal pity, but they were hidden in Thy Sacred Heart, and we knew nought of them till they broke forth from five places in Thy Body—

[1] This passage is not from St. Bernard.

the Five Wounds." These are the waters of the living fountain, of which God says in the Gospels: "Whosoever shall drink of the water that I shall give him, it shall be in him a well of water springing up unto everlasting life." This Fountain washes us clean from our sins. Therefore was it that with the Blood that flowed from His Heart, Water also poured forth, that so we might learn that His Blood had full strength and full power to wash away our sins as water washes away our uncleanness.

In the Bavarian Abbey of Kaisheim, to whose literary labours the imposing number of their manuscripts in the State Library at Munich bears witness, were many also who in the first half of the fourteenth century were familiar with the favours of the Divine Heart. The monks learnt about It from Williram's "Canticle of Canticles," and from the writings of Richard of St. Victor, which were to be found in their ample library.

From 1340 to 1360 Ulrich III (Niblung) was Abbot of Kaisheim. He kept up a close connection with men like Tauler and Henry of Nordlingen, a pious and zealous secular priest, who was for a time in charge of the parish of Fessenheim, which belonged to Kaisheim. Henry, like Tauler, was most intimate with the Heart of our Lord. Abbot Ulrich also corresponded with the three Dominican nuns specially favoured by the Divine Heart, Christine and Margareta Ebner, and Adelheid Langmann, who considered him as her director, and called him her "spiritual friend" and "a chosen friend of Christ." From the Cistercian Abbot we hear of a great promise of the Sacred Heart for those who honour It.

He writes to Adelheid that once, as he was praying for her in the Holy Mass, our Lord spoke to him in very love and gentleness: "I will pour out My Heart into hers and her heart into Mine, and will unite them together, and I will Myself protect her."

At his thanksgiving after Mass, which he was making at St. John's altar, he prayed again for his spiritual daughter. Thereon he perceived these words of the Saviour: "My Heart is open and unclosed for you, in the evening and in the morning. The evening is this life, and the morning is the entrance into Life Eternal. It will never forsake you here or there. I will bestow upon you from It what you will, so surely and so soon, and in such immeasurable abundance, as never has been, and never can be told. You are enclosed in the mercy of My Heart, both here and in eternity, so that nothing can divide you from It, and you shall be able to impart It to others as you will." This our Lord made known to the Sister through the priest (Strauch., Adelheid Langmann, 91-93).

Unknown Mystics

Promises to those who turn with confidence to the Divine Heart have been preserved in a hitherto unpublished Middle High German manuscript written on parchment in the fourteenth century. Perhaps the influence of Blessed Mechtilde of Hackeborn may be traced in the opening sentences. The promises form the conclusion of an impressive instruction on the love of suffering as the path to higher graces in prayer. Someone once asked our Lord: "What

pleases Thee best in Thine elect?" "That they love Me with their whole hearts, and are willing to suffer," was the answer, "and I lament to thee that My dearest friends will not rejoice when suffering and disgrace come upon them, although it was by these that I best pleased My Heavenly Father. They gladly enjoy the sweetness of My Divinity, but they will not walk by patience and suffering in the way of the love of God. He who walks by this way no longer keeps any attachments, and he will become one with Me." To this are appended the following eight promises.

1. I will intercede with My Heavenly Father for him who has recourse to My Wounded Heart, that all his lost time may be fruitfully restored to him.

2. I will supply for all the good works neglected by him who comes trustfully to My Wounded Heart.

3. I will give the whole treasure of grace, which by My Blood-shedding I have offered to My Heavenly Father, to those who come to My Wounded Heart with confidence.

4. I will so fully cleanse in My holy Blood all those who come in faith to My Wounded Heart, that they will be glorified with all the holy virgins in Heaven.

5. Whosoever shall turn to My Wounded Heart shall have part in the sufferings of all Martyrs.

6. He who loves to live in My Wounded Heart shall be most dear to My Heavenly Father.

7. He who loves to live in My Wounded Heart shall be intimate with God, from whom all things come.

8. He who loves to live in My Wounded Heart shall be detached from all created things.

A dialogue of which the author is unknown, between Jesus and the soul, written in German rhythmical prose, is also ascribed to the thirteenth century. The suffering Saviour repeatedly presents His bitter Passion to the soul in manifold ways—the soul "fast enclosed in His Heart"—to convince her of Its love, that she may renounce all that is of earth, and belong to Him alone.

The Lord spoke to the loving soul: "Thou noble loving soul, the Lord of Heaven greets thee. Thou art My beloved, My dove, nought on earth can be dearer to Me, the price of My Heart's sorrow. Truly for thee was My Heart broken.

> 'My Heart showed forth to thee Its love
> With many a red drop of Blood
> Streaming from out My Side.'

This tells of the pain I suffered in My Heart for love of thee. My bitter death that I died upon the Cross tells thee what My Heart paid for thee. But who knows My Heart, that dying bore such great torment for thee. O man, never forget Me more." Thus spoke the Lord to the loving soul.

Answer to the soul. "Thou Beloved above all, Thou Pattern of all virtues, Thou Lord of Angels; O God, Thy words have stricken me; Thou, with Thy bleeding Hands, hast fettered me to Thyself. Nor day nor night can I forget Thee."

Jesus to the soul. "O man, let Me find comfort since I suffered death for love of thee. If I knock at thy heart, drive Me not away. I am the true life of thy soul. But thou with every thought fliest from Him who loves thee from His Heart. Early and late thy sins are grieving Me. Ah, man, what

dost thou to Me, who love thee from My Heart. Now I pray thee by My love flee not from Me. Turn thy heart to Me, for I am thy Lord and thy God."

Various unknown preachers and mystics of the thirteenth and fourteenth centuries, of whose works only fragments have been published, show how close to them lay the thought of the Heart of Jesus. For, as if of themselves, they speak of the Divine Heart on the most widely differing occasions.

The manuscripts "Of the Tenfold Blindness" points the way to the Heart of Jesus. "They who in persevering contemplation of the bitter Passion of our Lord stands with the most sorrowful Mother, the Virgin Mary, under the Cross, these doth Jesus Himself press to His most holy Heart, confirm them in His love, cleanse them in His Blood, and permit them to drink from the fountain of His Godhead."

A sermon on the Incarnation compares the love of God with that of a mother. "The mother bears her child under her heart, but the Heavenly Father bears us in His Heart. This hath the Son shown to us. For He allowed His Heart to be pierced through with the lance that we might see the burning love of the Father for His children. How? While the blood of a dead man is cold, and runs no longer, His was still warm and flowing when His Side was opened."

A sermon on the Paternoster, the manuscript of which comes from the Carthusian Monastery of Basle, proves the operation of baptism through the holiness of the Blood and Water which flowed forth from the Heart of Jesus Christ.

On the first Sunday in Advent another preacher shows how the soul in the heavy storms of this transient world finds her refuge "in the opened Heart of Christ, so full of love."

The bliss of Heaven is explained in a sermon on the Canticles to consist in interior union with the Divine Heart. "Thou must be glad, O soul, and rejoice ever more and more. Thou wilt be where God is, and surrounded by Him. God and God's Son takes the soul to His Heart, and is all tenderness to her."

Mystical Letters

When the inmost soul of a man is touched, the feeling readily manifests itself in his confidential letters. These are the truest portrait of a noble, upright soul. We can easily understand, therefore, that the mystics speak of the Heart of Jesus more often in their letters in proportion to their sermons and mystical treatises.

The most Sacred Heart is first mentioned in the correspondence of the favoured Religious of Helfta. Someone writes to St. Gertrude: "O Bride of Christ, enter thou into the joy of thy Lord! For the Divine Heart is inclined with great joy towards thee."

In the letters exchanged between Blessed Mechtilde and an intimate friend in the world, the thought of the Heart of Jesus holds a prominent place.

"O loyal and God-loving soul! Consider diligently what a costly pledge Jesus has placed with thee, since He has opened to thee His sweetest Heart, the Treasure-chamber of the Godhead, in order to bestow on thee the well-spring of Divine

Love, which there cures all the sicknesses of the soul. This most noble pledge is of inestimable value, because It is the very source of all grace, all virtues, and all good." Another time she returns still more emphatically to the Heart of our Lord. "My dearest daughter in Christ, He who so loveth thy soul holdeth thy hand in His right Hand. The faithfulness of His Heart careth for thee with the care of a loving mother. For with unspeakable goodness He beareth all our difficulties and sufferings with us, protecting us from all evil. Wondrously and mightily doth His Divine Love incline itself unto thy soul. His Heart resteth not until It hath bestowed Itself wholly upon thee. For thy Spouse, who loveth thee, hath given for thee His Sacred Heart, His most precious gift, to His Heavenly Father as a pledge that He will never forsake thee, His Bride. Daily also doth He offer It for thee upon the altar, to prove to thee the love with which He hath prevented thee from all eternity. Consider also what virtue is lacking to thee. Dost thou need humility, or any other virtue? Open, then, with the key of love, the most precious shrine of all virtues, which is the Sacred Heart of Jesus Christ, and pray the Lord of all virtues to give thee all His virtues."

At the same time as Blessed Mechtilde and St. Gertrude were working together for the devotion to the Sacred Heart, Sister Hadewijk, a Béguine in Flanders, was writing upon the most Holy Heart of our Lord in her Flemish mother-tongue. Her letters, as also her poems, give evidence of great mystical graces, together with great artistic gifts. In her letters as Superior of the Béguine congregation she

addresses herself to her daughters in familiar language. She often speaks of the "sweetest Heart," of the "richest Heart of all hearts" of our Lord. The souls who confided themselves to her care she invites to meditate on the most Sacred Heart, and above all to imitate It by a holy life, in order then to rest like St. John on the Breast of Jesus. She shows how the Crucified addresses Himself to the loving soul. "His Arms are outstretched, His Heart is all ready—ah, that opened Heart invites her to belong to Him. Wonderful, superabundant wealth of His Heart so rich, which empowers the soul to speak of all that human language can express, and enkindles her with a fire that will never let itself be extinguished. She is consumed with a desire to fulfil the Lord's will in all things. The faithfulness of the rich, opened Heart tells her that she will always belong to Him." [1]

In her beautiful poems Sister Hadewijk sings:

"O Lord, since it is meet
That my love should honour Thee,
Give me for Thy faithfulness
What I have so long desired.

O rest above all others sweet,
Were I but rapt into Thee
Then would my burden become light
Which presses now so heavily.

O Thou Being more than sweet,
What is it Thy Heart doth to me?
That I may never be healed
From the pain of my love."

[1] Letter 22, J. van Mierle, S.J., "Hadewijk une Mystique Flamande du treizieme siècle," *Revue d'Ascétique et Mystique*, 1924, 269, 289, 380, 406.

In the few letters which are ascribed to Tauler we find frequent allusions to the Sacred Heart: "Beloved children in Christ, a soul that loves God should in spirit contemplate and kiss the Wounds of Christ. Look upon the Wound of the Heart! From thence the soul receives growth in the love of God, and in all virtues" (Tauler, 1543, 331A).

In the year of golden Jubilee, 1350, he wishes in another letter, that since the pilgrimage to Rome is impossible, "you should go to the Divine Rome, namely, union with God through love." Then he continues: "The way to the Wound of the Heart leads through the Holy Sacrament, *under obedience to Holy Church,*[1] joined to the outward practice of good works, and a burning inward desire of union with God."

As we have already mentioned, Tauler and other mystics were united in friendship with an ideally gifted and zealous secular priest, Henry of Nordlingen, the director of the Ven. Margareta Ebner, with whom he kept up a regular correspondence. The letters are still in part preserved, and form the oldest collection of German letters. Just as the earliest German autobiography, that of Suso, clearly displays devotion to the Sacred Heart, so does the same devotion appear in this, the oldest collection of German letters. In more than seventeen letters, from the year 132 to 1350, Henry of Nordlingen begins, in 1348, with the greeting, "through the Heart of Christ." Repeatedly does he speak of "the pure, faithful, merciful, sweet Heart of Jesus Christ, overflowing with love." He

[1] The reference is to the time of interdict when Holy Communion was forbidden.

writes at different times to Margareta Ebner, who "is cleansed in the Blood of her loving Spouse, and who rests in the secure dwelling of His Heart": "I have written thee in His Heart with my tears. The Heavenly Father has bestowed upon us, through His Son's Heart, His eternal love and mercy in superabundant fullness. We rejoice and are glad in the Heart of Jesus, overflowing with love, in which are all the treasures of the wisdom and knowledge of God. Yea, tell me, I pray thee, who can better heal our wounds, not only those of guilt, but rather the deep, penetrating wounds of the love of God, with which He wounds so deeply, but which He also can cure. Tell me, who can give such wonderful strength and power, not only the strength to bear suffering, but also strength sufficient to bear the ceaseless torrent of love. Tell me, for love of the Heart of Jesus Christ, whence then come comfort and peace, joy and happiness, bliss and delight, whence but from the sweet and most deep Heart of Jesus Christ? Commend us and our friends to the Merciful Heart of Jesus Christ" (266).

Margareta Ebner in return begs her spiritual friend to raise himself, like St. John, "to the loving Heart of Jesus Christ, in which thou wilt find true rest, wilt be filled with His grace, and flooded with His sweetness" (281).

For Margareta and her convent, Henry translated the "Flowing Light of the Godhead" of Sister Mechtilde of Magdeburg, from Low German into High German. In the accompanying letter of 1345, he justly remarks that he has never yet read a book in the German tongue which speaks with such depth

of piety of Divine Love. His translation has scarcely at all detracted from the freshness and individuality of the original.

A letter called "The Testament of the Love of God," which in former times was wrongly attributed to Blessed Henry Suso, begins with the blessing: "Divine love and joy and humility from the faithful Heart of Jesus, and a Paternoster from myself as a greeting." Then he commends his friends to the "kind, true Heart of Jesus."

> "Open, O Lord, the shrine of love,
> O dearest Jesus, Thine own Heart,
> And keep them from all false love's glare."

"O children beloved of my heart, whom I have chosen out of all others for myself, and entrusted them to the kind, true Heart of Jesus, if you will to follow me, O my well-beloved, separate yourselves, yea, set yourselves free inwardly and outwardly from all that is not God, and bow your shoulders under the yoke of Jesus in love and suffering. If His faithful Hand lay upon you pain and crosses, the tender Heart can also bestow comfort and love which makes you blessed. This letter I, a poor sinner, have written to you as a testament of the love of God."

The author speaks with a warmth of feeling and an elevated and poetic power of description the like of which is rarely to be found, even in mystical letters. This epistle, with its fullness of detail, shows the way to a true, whole-hearted devotion to the Heart of Jesus.

The Dominican nun, Elsbeth Stagel, addresses herself to Blessed Henry Suso, with a request that

he will direct her soul and lead her to the Heart of Jesus. The blessed man tells us she reviewed her whole life, and where, according to her idea, she had committed a fault, she wrote it down on a large wax tablet, which she closed up and sent to him. When he read this confession there stood at the end: "Reverend Father, now do I, a sinful being, fall at your feet, and beg that your kind heart will bring me back into the Divine Heart, and that I may be called your child in time and in Eternity" (100). Suso granted her request.

The Dominican Henry von Löwen, who died in 1340, a friend of Tauler and famed for his holy life, exhorts in a letter a soul which had placed itself under his direction: "Rest on the Heart of Jesus, and there quench the thirst of thy soul."

All that can move the souls of interior men striving after higher things is connected in their mystical letters with the most Sacred Heart of Jesus, even to their commendations to their friends, and their greetings "in the Heart of Christ."

Of Those who Honoured the Sacred Heart in England

Traces still extant in ancient manuscripts prove that in the fourteenth century men in England were well acquainted with the Heart of our Lord.

An unknown recluse found, like so many others, the way to the Heart of the Redeemer through the Wound of the Sacred Side. We read in her old English writings, still preserved, "Longinus pierced through the Heart of our Lord, he wounded

His Heart, and from the wide Wound streamed the Blood of the Saviour, and the Water wherein the world is washed clean of its sin and wickedness. O sweet Jesus, for me hast Thou allowed Thy Heart to be opened, that I may learn fully to know Thee, and read the very writing of love which it showeth to me. There may I see how Thou lovest me. How can I reject Thy Heart since Thou hast bought heart with Heart."

Profound comprehension of the Sacred Heart was displayed above all by Richard Rolle in his sacred poems. He was born at Thornton, near York, and studied at Oxford. In his career he united the life of prayer as led by the hermits with the work of a popular mission-preacher and an ardent religious author and poet. He died in 1349 at Hampole, near Doncaster. We give below some of his thoughts on the Heart of Jesus, taken from Monsignor R. H. Benson's "Book of the Love of Jesus," who in his notice on the life of the holy man says: "While kings and prelates wrangled, and priests poached in their Bishops' preserves, and men in general murdered and mutilated, yet beneath all that recorded stir, quiet souls rested in the arms of their Saviour, and ardent souls languished and aspired towards his burning Heart and wept at His streaming Wounds.

"I thank Thee, Lord, for that look that Thou looked to Thy disciple that had forsaken Thee, Saint Peter; Thou looked to him with a glance of mercy when Thou wert in Thy most anguish and Thy most pain: openly Thou showed there the love and the charity that Thou had to us, that

neither shame, nor pain, nor anything else may draw Thine Heart from us so far as in Thee is.

"Ah, Lord! the sorrow that fell on Thy Heart when Thou cast Thine eyes on Thy Mother. . . . The love of Your Hearts, that above all other loves was surpassing burning keen, made You to burn either for other, with sorrow unlike to any other woe; as the love was surpassing so was the sorrow peerless—it pierced to Your Hearts as it were death.

"Lord, after that Thou cried so dolefully on the Rood and said that Thou thirsted—as was little wonder. Then to Thee was given to drink vinegar and gall, by them for whose sake Thou would bleed Thine Heart's Blood.

"Lord, of Thy much mercy heart may not think, nor that endless love and lovely pity that Thou settest on the good that follow Thy Will when Thy sorrow was so much for them that were Thy foes."

At the end of the meditation is written: "Explicit quædam meditatio Ricardi, Heremitæ de Hampole, de passione domini: qui obiit anno domini MCCCXLVIII," etc. ("Here endeth the meditation of Richard, Hermit of Hampole, on the passion of the Lord: who died in the year of the Lord 1348," etc.)

From "A Meditation of the Five Wounds of Jesus Christ." (Unknown authorship—time of Richard Rolle. Manuscript University College, 87, p. 262.)

"In the Wound of Christ's blessed Side, since it is the largest and deepest, put in all thy hand,

that is to say all thy love and all thy works; and there feel Christ's Heart so hot loving thee; and there feel Christ's blessed Heart—blood shed for thee and to ransom thy soul; also there feel the Water of Christ's Side streaming out as of a well of life, for to wash thee and all mankind of sin. . . . Out of the largest and deepest well of everlasting life, in the most open Wound in Christ's blessed Side, seize up deepest and heartliest water of joy and bliss without end, beholding there inwardly how Christ Jesus, God and Man, to bring thee to everlasting life suffered that hard and hideous death on the Cross, and suffered His Side to be opened, and Himself to be pierced to the Heart with that dreadful spear; and so with that doleful stroke of the spear there gushed out of Christ's Side that blissful flood of Water and Blood to ransom us. Water of His Side to wash us, and Blood of His Heart to buy us.

"For love of these blessed Wounds creep into this hot bath of Christ's Heart-blood and there bathe thee; for there was never sin of man or of woman, thought or wrought, that was laved with lovely sorrow and hearty repentance, that there is not in this well full remission to buy it, and water of life fully to cleanse and wash it.

"Therefore rest thee here, comfort thee here, live in Christ's Heart without end. Amen."

From "Song of the Love of Jesus" (Thornton Manuscripts; probably the author is Richard Rolle).

"His Sides all bruised and bloody were,
That sometime used full bright to be;
His Heart was pierced with a spear,
His bloody Wounds were ruth to see.

He paid I wis, my ransom there,
And gave His Life for guilt of me;
His doleful Death should grieve me dear,
And pierce my heart for pure pity."

From "A Song to Jesus and Mary in the Passion."

"Sweet Jesus, my Master good,
For me Thou shedd'st Thy blessed Blood;
Out of Thine Heart it came a flood;
Thy Mother saw it with mournful mood."

From Richard de Castre's "Prayer to Jesus" (Oratio magistri Ricardi de Castre. Quam ipse posuit).

Lambeth Manuscripts, 853, from 1430. Richard de Castre (? Cirencester—Benedictine monk and historian).

"Jesu, in whom is all my trust,
That died upon the high rood-tree,
Withdraw my heart from fleshly lust,
And from all worldly vanity.

Jesu, for Thy sore Wounds' smart,
Thy Feet and Hands that pierced through,
Make me meek and low of heart,
And Thee to love as I should do.

Jesu, for Thy bitter Wound
That pierced through to Thy Heart's root,
For sin that so my heart hath bound,
Grant that Thy Blood may be my boot! (help)"

From "A Good Prayer to Jesus." From "Processional of the Nuns of Chester."

"I beseech Thee, with meekness and contrite heart, for mercy and for forgiveness of my great unkindness, for the great love that Thou shewedst

for me and all mankind, what time Thou offeredst Thy glorious Body, God and Man, unto the Cross, there to be crucified and wounded; and unto Thy glorious Heart a sharp spear, whence ran out plenteously Blood and Water for the redemption and salvation of me and all mankind."

Of what the unsearched store of Mediæval English sermons may contain on this devotion, time alone can show; let us turn to evidence of another sort. One of the earliest English poems, William Langland's "Vision of Piers Plowman," written about 1362 or 1377, contains a passage, less clear, it is true, than we could wish, but which at any rate indicates that the thought of the Sacred Heart was familiar to the writer, and presumably to his readers also. The poet, lamenting the evil ways of sinful men, tells us that they:

"Shotten again with shot
Many a sheaf of other
And brode hoked arwes (broad hooked arrows),
Goddes Herte, and hire nayles
And hadden almost unitee
And holynesse a-down."

"From the Vision and Creed of Piers Plowman," edited by Thomas Wright, 2nd edition, 1881, Vol. II, p. 438, lines 18, 377, etc. ("The sins of many were as broad hooked arrows wounding the Heart of God's Son.")

About the same time, namely 1373, Mother Juliana, the saintly anchoress of Norwich, had her revelation of the Sacred Heart. Our Lord, appearing to her "with sweet rejoicing, shewed His blessed

Heart, cleft in twain, and with His rejoicing" she adds: "He shewed to my understanding in part the Blissful Godhead" (See "Revelations of Divine Love," etc., edited by Fr. Collins, O.Cist., London, 1877, p. 62).

Often indeed must the Sacred Heart have been in the hearts and on the lips of Catholic Englishmen in the middle of the fifteenth century, for that worthy theologian and devout priest, Sir Thomas Gascoign, to have left on record in his commonplace book that a frequent oath in his days among his fellow-countrymen was: "By Christ's dear Heart," *Per Cor Christi preciosum.* (See his work "Lori e Libro Veritatum," edited by J. E. Thorold Rogers, Oxford, Clarendon Press, 1881.)

FOURTH PERIOD

RIPENING AND PROPAGATION

Full of hope was the blossom of the devotion to the Heart of Jesus in the time of the mystics. But after that time there appears, chiefly in the Franciscan and Dominican Orders, a halt, or a relapse. This can be explained by the universal decline of the life of the Church, of which devotion to the Heart of Jesus remains, even in our time, a sure criterion. In Germany the long and obstinate struggle between the Emperor Louis, the Bavarian, and the Popes at Avignon, could lead to no other result than the simultaneous degradation of both the powers politically, and the complete destruction of social order in Church and State. One consequence of the "Babylonish captivity" of the Popes at Avignon was the unhappy "schism of the West," when for thirty years two Popes were opposed to each other. Not till 1417 was unity restored. In spite of the perpetual call for "reform in the head and in the members," everything remained as of old.

France, in the fourteenth and fifteenth centuries, was desolated to the most frightful degree by the war with England, which lasted from 1337 to 1453, more than a hundred years. During the same time the

Peasants' War, or Jacquerie, was raging in the interior of the country. Churches and convents remained for a long time in ruins or deserted; some were converted into forts, where the inhabitants of the neighbourhood sought for shelter. Meantime the population was decimated by epidemics. Such times are not favourable to interior piety, and therefore not for devotion to the Sacred Heart. Herein is to be sought one of the reasons why, in France during the later Middle Ages, so few traces of devotion to the Heart of Jesus are to be found after the beautiful beginning in the twelfth century. Besides, the spirit of Gallicanism, which from the beginning of the thirteenth asserts itself ever more and more, did not act favourably where genuine Catholic piety was in question.

All this, however, is not enough to explain the startling fact that after the beginning so full of promise, made by St. Bernard, and more especially by his disciples, the Heart of the Redeemer seems to have been forgotten in France for three hundred years. About the year 1200 the holy Archdeacon Louis of Blois had written in the very spirit of St. Bernard: "The lance drove even into the Heart of our Lord, that together with His Heart, Its secrets should be made known to us. . . . The lance has opened to me the secrets of the Lord's Heart." But then there is silence in France. Only Gerson, the learned and celebrated Chancellor of the University of Paris, distinguished for his deep piety and his love for the Church, who died in 1437, mentions in the course of these three hundred years our Lord's Heart in one of his prayers. "On the Cross Jesus spreads out His

Arms, He bows His Head, and shews thee by the opening of His Side the love of His Heart. I must be an ice-block, and an ungrateful man, if at this sight I return not love for love."

The knowledge of the Heart of Jesus took refuge first of all in that company which remained exempt from the universal decline. It is the Carthusians, who in the history of devotion to the Heart of Jesus now enter into the inheritance of the Mendicant Orders. With them were associated, some decades later on, the Canons and Brothers of Windesheim, who arose under the influence of Ruysbroek. In the other Orders, the devotion to the Sacred Heart retained for itself some interior souls in the quiet life of prayer, as appears clearly in many manuscripts. The revival of the religious life in consequence of the reforming activity of many noble men then reflects itself in the Benedictine, Franciscan, and Dominican Orders, and forthwith in the re-animation of devotion to the Heart of Jesus. At the turn of the fifteenth century this rose to such a pitch by every account, that the times of the mystics, thereby rendered important, seemed to be repeated.

Above all in the course of this fifteenth century the devotion spread more and more among the mass of the faithful, whilst in earlier times we find the thought of the Heart of Jesus chiefly in sermons preached in cloisters and addressed to Religious and companies of pious souls connected with them. This may be recognized by the diffusion of volumes of sermons in which the subject is the Sacred Heart, but also in the result of the words spoken from the pulpit. For to this, in conjunction with private

direction and spiritual reading, may be ascribed the diffusion of knowledge of and devotion to the Heart of Jesus. Hundreds of manuscripts of this period prove it, containing as they do prayers to the Sacred Heart, whether among other devotions or in separate invocations of the Divine Heart. A further proof is given in the representation of the Sacred Heart at this period, whether in fresco or in illumination, in wood-cut or in copper-plate.

Finally, in the fifteenth century, with the Feast of the Holy Lance, in the Office of which the Heart of the Saviour is frequently mentioned, a special Feast of the Sacred Heart is celebrated. Even a church is dedicated to the Heart of Jesus. Thus the devotion has already laid aside somewhat of its private character, and has become a popular devotion to the Heart of Jesus, though not as yet formally recognized by the Church.

The object of this devotion, the wounded corporeal Heart of the Lord as a sensible sign of the inward Heart, wounded with love and sorrow, appears towards the end of this period in such a wealth of litany-like invocations as we rarely find to-day. Alongside of these we continually find the first seedlings of the thought of the Heart of Jesus, as in a forest under the tall trees, young plants are springing from the acorns. Thus it is mostly devotion to the Passion which leads to the wounded Heart of our Lord. As to its outward presentment, the Crucified appears now as the Man of Sorrows, apart from the Cross with His Wounds. Clothed with the purple robe, or with only the waist-cloth, He points to the Wound in his Side.

The deeper grasping of the Object of worship comes out more clearly in the personification of the Divine Heart, to which prayers are more often directly addressed. This personification becomes occasionally strangely bold to our modern sense of reverence in speech.

The worship of the Heart of Jesus appears from this time more and more as a distinct devotion with its own prayers, while during the time of the mystics it is always connected with other pious thoughts, and proceeds from them. Moreover, towards the end of the fifteenth century it appears as an independent devotion scientifically founded on the Holy Scriptures, theology, and the philosophy of Aristotle.

The importance of the development consists finally in this, that the worship of the Heart of Jesus passes over from mysticism to asceticism. If we are required in the times of the mystics to consider it as a matter of extraordinary and personal experiences, it now, in the fifteenth century, seems to pass into other regions. In this respect it surpasses the earlier time in thoughtful ascetic appreciation as well as in a great number of deeply devotional individual prayers. Among these we meet not merely with short invocations, but rather with long prayers in divisions extended over the days of the week; with "Little Hours," rosaries in honour of the Sacred Heart, etc. The link with the Holy Eucharist comes more and more into sight, with prayers for Mass and Communion, some of which are even intended for priests. Also, though the thought of reparation appears but seldom, yet it comes forth distinct and clear, for the insults offered to our Lord in the Sacrament of love.

Therefore, if we compare the state of the devotion to the Sacred Heart at the beginning of the fifteenth century with its condition in the middle of the fourteenth, our eye is at once caught by the progress in the understanding of its object, its practice, and at the same time by the value of the results effected through it by Divine grace.

THE CARTHUSIANS

The chief significance and the glorious purpose of the Order of the Carthusians, founded by St. Bruno, lies, as with all the other Contemplative Orders, in the power of atoning prayer and the consecration of a life in Religion in which the world is, as far as may be, completely forgotten. The Order has always remained true to this ideal. Mysticism, therefore, and devotion to the Heart of Jesus were sure to find a favourable soil in the Order of St. Bruno. In fact, up to the sixteenth century, at least twelve Religious of the Order can be named who not only found the way themselves, but led others also to the Heart of Jesus.

In the instructions of Guigo, the fifth Prior of the Grande Chartreuse near Grenoble, who died in 1137, there stands : " Since we cannot preach the Word of God with our lips, we will do it with our hands. For so many books as we write, so many heralds of the truth do we send forth, and we hope to be rewarded by the Lord for all who through them shall be overwhelmed with sorrow for their sins, and inflamed with longing for the heavenly Fatherland " (Michael. II, 68). No one in the fifteenth and sixteenth centuries exercised this " Apostolate of the

hand" (or pen) for the spread of devotion to the Heart of Jesus to such an extent as did the sons of St. Bruno.

The first of them is Ludolph of Saxony, who died in 1378. He brings at once into prominence how truly important is the devotion to the Heart of Jesus for a genuinely interior life, and the stress laid upon the ascetic value of this devotion is eminently characteristic of its further development during this period. Ludolph had belonged to the Dominican Order for almost thirty years, at the same time as Master Eckhart, Tauler and Suso, and without doubt learnt there to know the Heart of the Redeemer. He then exchanged the Order of St. Dominic for that of St. Bruno. He appears to have been Prior of the Charterhouse of Strasburg at the time of his death. In his grand and highly esteemed work, "The Life of Jesus Christ," he thus declares the meaning of the Piercing of our Lord's Side.

"The Heart of Christ was wounded for us with the Wound of love, that through the opening of His Side we may in return enter His Heart by means of love, and there be able to unite all our love with His Divine Love into one love, as the glowing iron is one with the fire. Therefore, for the sake of this Wound which Christ received for him on the Cross, when the dart of unconquerable love pierced His Heart, should man bring all his will into conformity with the Will of God. But to fashion himself into conformity with Christ's Sufferings he should consider what surpassingly noble love our Lord hath shown us in the opening of His Side, since through it He has given

us the wide open entrance into His Heart. Therefore, let man make haste to enter into the Heart of Christ: let him gather up all his love and unite it with the Divine Love."

Through the wounding of Christ's Heart, from the interior of which as from a fountain the price of redemption flows bountifully, our hearts are justly wounded with sympathy and love. For herein has been precisely shown how plenteous has been His redemption: "*copiosa apud eum redemptio*" (IV, 616).

As we ought to be moved through the Heart of our Lord to sympathy and sorrow, so also to tears for our sins. Upon the tears which our Lord shed at the sight of the city of Jerusalem it is said: "Consider well how the Lord Jesus weeps, and if thou canst weep with Him. For with troubled Heart He mourned their danger for eternity. Consider how thy Physician weeps, and do thou weep also" (III, 18).

Of the numerous Carthusians who knew and honoured the most Sacred Heart in mediæval days, we will only mention two. Considerable insight into the importance which devotion to the Heart of Jesus had won in practical asceticism is given by the Carthusian Dominic of Trier (Trèves), who died in 1461. A hundred years later Landsberg incorporated textually part of Dominic's works, which led to their being mistakenly ascribed to him.

With Dominic the Divine Heart already appears as the central point of all efforts after virtue. The graces which are imparted to the soul by devotion to

the Heart of Jesus are strikingly presented. The thought which is the foundation of the Apostleship of Prayer as it exists to-day, is explained in detail; reverence to the picture of the Sacred Heart is recommended, as well as honour to the Mother of God, that she may intercede for us with "the sweetest Heart of her Son" (Appendix to "Tauler Exercitiis," ed. 1565, 1656B, 167A). The whole treatise re-echoes the style of the German mystic, but translated into the realm of practical asceticism.

"Wilt thou be easily and wholly cleansed from thy sins, freed from thy faults and enriched with all goods? Free thyself first of all from all business that is not strictly necessary, enter thyself as a scholar of the Eternal Love, where the Tutor is the Holy Ghost. Then yield thyself without pictures or fancy—with thy naked understanding and thy will—entirely to the Divine Will in the Heart of our Lord Jesus Christ on the Cross, our Creator, Redeemer, and Lover, that Heart which is wholly filled with love, in which dwells the Holy Trinity and the essential fullness of the Godhead. Through this Heart which embraces in Its boundless love all the elect in Heaven and on earth, we all have access to God the Father.

"To this most merciful Heart of our Lord and our God raise thy heart in spirit, when thou hast first well recollected thyself interiorly. This do in all places and at all times, but especially at the Divine Office, and in all thy prayers and work, as the Lord Himself commands: 'Come unto Me all you that labour and are heavy laden and I will refresh you.' 'My son, give Me thy heart and let thine eyes keep

My ways' (Prov. xxiii. 26). 'Put Me as a seal upon thy heart' (Cant. viii. 6), to which thou wilt answer earnestly: 'My heart is ready, O Lord, my heart is ready' (Ps. cvii. 2). 'I will praise Thee, O Lord, with my whole heart, and I will glorify Thy name for ever.'

"For in the sweetest Heart of Jesus we find all power, mercy, justice, peace, grace, virtue, and everlasting salvation; there find we the living Source of full comfort and true light, which enlighteneth every man that cometh into the world, but above all, those who with intimate confidence take refuge in It in every misery and distress. For whatever of good a man may wish for may be drawn from It in overflowing fullness, and whatever may be bestowed on us of healing and of grace, comes to us from this sweetest Heart, and from nowhere else. It is the furnace of Divine Love, ever burning with the fire of the Holy Ghost. It cleanses, inflames, and transforms in Itself everyone who wills to unite himself with It and cleave to It.

"Further, since, as we have said, all goodness proceeds from the sweetest Heart of Jesus, so must thou refer to It all good things, and all good works which thou sharest with all men, and never attribute the smallest part to thyself.

"Thou wilt confess thy sins before the same Heart of Jesus, and there implore pardon and mercy; bring to It praise and thanksgiving, not only for thyself but for all those entrusted to thee and for the whole Church, calling from the abyss of our miseries to the abyss of the Divine mercy.

"Thou wilt also often kiss in thankful recollection

the picture of the most kind Heart of Jesus, in which are united all the treasures of the wisdom and foreknowledge of God, ceaselessly and earnestly longing to see It in reality face to face, and lament to It all thy trials. From It thou wilt draw into thy heart Its spirit and Its love, Its mercy and Its virtues; Thou wilt abandon thyself to It with confidence, in joy as in adversities, hope in It, hold fast to It. In It thou wilt be careful to keep the unity of the Spirit in the bond of charity, that in return It may render thee worthy that He should take up His abode in thy heart. Finally, thou wilt sleep and rest in peace and tranquillity in It. For should the hearts of all men betray and desert thee, yet will this truest of Hearts never deceive or forsake thee.

"If thou wilt with but little trouble gain great goods and ennoble thy miserable works, appropriate for these Christ's merits, and through thy human works obtain His Divine promises; give Him all and thou shalt receive all from Him. For example, thou canst say or desire before or after every action: 'Lord Jesus Christ, in union with the love with which Thou hast praised Thy Heavenly Father and prayed to Him, with which Thou didst work, and didst suffer such grievous things, grant me perfectly to perform these prayers and works however small they may be, to bear all contradictions with joyful courage to Thy praise and for the prosperity of Thy Church.'

"As often as thou art distracted, or hast fallen under temptation, first implore pardon through the Wounds of His Feet, then grace and confidence

through the Wounds of His Hands, until at last thou venturest to fly to the door of His most merciful Heart, there to beg and to knock in child-like love.

"In this way thy merits, even the least, may be united to the merits of Christ, and transformed and ennobled more than a man can think. So will naught of it be lost, but all, even the smallest, is laid up for thee in the Heart of Jesus, and will be restored to thee with plenteous usury.

"Besides all this, forget not to honour and call upon the glorious Mother of God and Mother of mercy, the sweetest Virgin Mary, with fullest trust, that she may deign to request for thee from the sweetest Heart of her Son all that is ever necessary for thee. This thou must offer in return, through her blessed hands, to the Heart of Jesus."

It would not be easy to find, even in the modern literature of the Sacred Heart, writings in which the ascetic importance of the whole doctrine is so clearly and briefly set forth, as has already been done here as early as the sixteenth century.

The greatest among these interior men of the Order of St. Bruno is the venerated Dionysius Ryckel, "Denis the Carthusian," who died at Roemond in 1471. He belongs to the school of Ruysbroek, whom he calls with great respect a second Dionysius the Areopagite. In this Denis, the Carthusian, we find sublime gifts of prayer and extraordinary mystical favours, united with astonishing learning and literary productiveness which embraces the whole of the theology of his time.

His devotion to the Heart of Jesus finds expression

in his valuable mystical writings. In them he leads the novices to pay attention to the dispositions of the most loving Heart of our Lord in His bitter Passion.

"Our Saviour was led into the Prætorium to be scourged. He suffered the torture voluntarily and without resistance, with a Heart full of love which longed to endure such a shameful punishment for our sins. On the mount of Calvary the torturers in cruel wise dragged the clothes from His holy Body. Oh, how must the Divine Heart of Jesus have suffered again, this Heart so innocent, so shamefast, so pure" ("Exhortationes Novitiorum," Cologne, 1531, Art. VI).

In a prayer for the forgiveness of sins, Denis directs beginners in Religion to the Sacred Heart. In a dialogue with Jesus he allows them to pray: "O my Lord and my God, I grieve for having offended Thee, despised Thy wholesome warnings and interior inspirations, and that I have not loved Thee above all things. O give me grace that my heart may be truly touched, and that I may bewail this, my ingratitude, for the rest of my life. Why cannot my love and my grief pour every drop of my blood into Thy most holy Heart, to be offered to Thee together with my tears. O my Jesus, I ask of Thee neither life nor death. My sole and single desire is, that Thy holy Will may be fulfilled in me in all things according to Thy good pleasure" (46).

To whom Denis ascribed the blessing on his learned works and his interior life, he tells us in his explanation of Genesis xxvi. 19: "They digged

in the valley of the torrent and found living water." The valley of the torrent is the Heart of Christ, in which are hidden all the treasures of the wisdom and knowledge of God. There did the Apostles and Evangelists dig. But because they drew from our Lord's Breast they always understood and wrote rightly, and so they found in the bed of that torrent living water; the laws and teaching of the Gospel, heavenly grace, and plenteous riches of the Holy Ghost. Therefore the Redeemer said: "Whosoever shall drink of the water that I shall give him shall never thirst."

The great Carthusian teaches us in the prayers we are to offer up before the Day Hours of the Divine Office how we can unite our prayers with the Divine Heart, in the very style of the Apostleship of Prayer at the present day.

"O Lord Jesus Christ, in union with the praises with which Thou dost praise God the ever Eternal, I desire to offer Thee these praises and prayers; at the same time I pray Thee of Thy boundless mercy to give me a contrite and pious heart; a heart truly faithful and pure, a heart after Thine own Heart, a heart that Thou wilt sanctify in Thine own Heart, that Thou wilt unite to Thy Heart, that Thou wilt receive wholly into Thy Heart; that I may devote myself to nothing but to Thee alone, that I may see and seek naught but Thee, that I may always praise and bless Thee, that I may love Thee evermore and always, in all and above all" ("Innocent le Masson," 252).

At the close of the Day Hours we must again turn to the Heart of our Lord. "O Father, rich in

tenderness, I, a poor sinner, offer Thee these praises and prayers through the sweetest Heart of Jesus" (240).

We shall not be surprised at being directed to the Heart of our Lord in preparation for Holy Communion. "O Only-Begotten Son of the Eternal Father, since Thou hast deigned to descend from the Bosom, or rather from the Heart of Thy Father, to become Man in the womb of the most pure Virgin, sweetest Jesus, I knock at the door of Thy mercy, open to me, lead me through the most holy Wound of Thy Side into Thine inmost Heart, and let me drink of the fount of wisdom which pours forth therefrom. O God of endless mercy, take me up, and shut me in, and hide me in the Heart of Thy mercies" (259).

Not only in the beginning and in the middle of the way does the experienced master of the interior life direct the souls who are striving onwards to the Heart of their Lord, but equally on the heights of contemplation and special graces in prayer.

"O Thou Almighty Lord, with what love and condescension, with what joy and fatherly goodness dost Thou take possession of the souls who, in spite of all obstacles and all persecutions, have always served Thee, have faithfully followed Thee, and persevered to the end in Thy service. Thou leadest them, Thou placest them as captives in Thy Divine Heart in the inmost sweetest love, in the deep abyss of Thy mercies. There in Thy Heart Thou makest them to perceive and know most clearly how much Thou hast loved them from all eternity, and with what mercy Thou hast conducted them throughout

their life to choose them out for the enjoyment of such great blessedness and to predestinate them to see, praise, and love Thee for ever" (122).

Ruysbroek and his School

Ruysbroek had worked as a curate at St. Gudule, in Brussels, till 1349, and then with some like-minded friends had withdrawn into the solitude of the beech-forests of Groenendaal, near Waterloo, where they lived as Augustinian Canons. From thence issued —chiefly in the solitude of the woods—Ruysbroek's profound mystical writings. He died in 1391, in the eighty-eighth year of his age; in 1908 Pius X confirmed the honour paid to him as "Blessed." Ruysbroek in his writings occupied himself with the Holy Eucharist, which he brings into special relation with the Divine Heart more than any of the mystics of his time. He is said to have been sometimes rapt out of his senses at the reception of Holy Communion. That at such times he received extraordinary graces from the Sacred Heart we may conjecture from what he intimates in the "Spiritual Wedding garment."

At Holy Communion "a man receives and unites himself with Him, who is the most Beautiful, the most Lovely, and most Love-worthy of all the sons of men. If he be then mindful of the torments and sufferings of the precious Body of Christ which he receives, he is often overcome with such burning desire and such overmastering sympathy, that he longs to be nailed to the Cross with Christ, and desires to shed his heart's blood for the honour of Christ. And he nestles lovingly in the Wounds and in the opened Heart of Christ. Through this

practice a man has often much revealed to him, and many good things may happen to him" (J. van Ruysbroek, "Drei Schriften," trans. W. Lambert, 102).

In another treatise the great mystic teaches us how by a sevenfold series of steps to set ourselves more and more free from all created things in order to arrive at intimate union with the Most Holy Trinity. The graces of the Divine Heart will encourage the soul thereto. "Arise, flee, and avoid this deceitful world. Thou seest thy Lord with arms outstretched to receive and embrace thee. Abide in the hollow place of His Wounds, like the dove 'in the clefts of the rock' (Cant. ii. 14). Place thy mouth to the open Wound of His Side, and taste and inhale the heavenly sweetness which proceeds from His Heart. Thou must carry thy Lord's love and Sufferings in thy heart, that He may live in thee and thou in Him. Then will it come to pass that the whole world will be to thee a cross and a disgust, and thou wilt long to die, to follow thy Beloved in His Kingdom" ("Werken," van J. Ruysbroek, III, Deel, 1860, 116).

"But whoso hath entirely forsaken the world, findeth in the Saviour's Heart the fullness of the Holy Spirit and eternal love." Thus writes Ruysbroek to the three noble friends who had caused themselves to be walled up as anchorites in the Church of St. Pantaleon at Cologne.

"Christ is our Brother, wide spreadeth He His Arms. Into them must ye flee, and He will defend you against all foes. Ye shall dwell in the Wound of His Side, from whence all streams of grace

proceed. Lastly, ye shall live in His Heart, most loving, for in It is the fullness of the Holy Spirit and Eternal Love" (Rusbrochi op. a L. Surio conversa, 1609, 732).

Thomas à Kempis

After a hidden life, entirely devoted to practices of piety and the writing of ascetical works, Thomas à Kempis died, aged ninety-two, at St. Agnetenberg, near Zwoll. Born in 1379 at Kempen on the Lower Rhine, he entered the house of the Brothers at Deventer while still of tender age. He was afterwards accepted by the Augustinian Canons of Windesheim, who owed their foundation to Ruysbroek. In his four books of "The Following of Christ," which date from about 1430, he has given to the Christian world the ripest fruit of mediæval mysticism. No book after the Bible has been so often translated and printed. There is truly no author who surpasses Thomas à Kempis in interior piety and profound knowledge of himself and of men, as well as in practical Christian wisdom. No other mystic has touched so many souls and reached the inmost heart of so many men.

In the "Following of Christ," Book II, Chapter I, Thomas à Kempis speaks once in a suggestive manner of the Heart, the "Interior" of Jesus. But this passage recurs with similar wording and express allusion to our Lord's Heart in his Christmas sermon. In this the New-born Saviour thus addresses the soul: "If thou couldst see My burning Heart and couldst feel even a little of the Divine love I bear

to thee, thou wouldst never cease from My love and My praise, and never heed thy pains and thy troubles." [1]

In another sermon Thomas shows the way to the Heart of our Lord in the very spirit of the "Following of Christ." He makes Jesus say to the soul: "He who continually strives to deny himself, and tries to set himself free from all created things, shall have a place of refuge in the open Wound of My right Side. It will stand open for him to seek Me in the deep Wound of My love, so that he cares no more about created comfort. For I will so draw his whole heart to Me that he shall feel himself no more who feels My wounded Heart. For this, then, free thyself from all worldly activity, put aside useless cares, separate thyself from friends and acquaintances, keep thyself wholly pure and free, that thou mayest be able to enter through the portal of the Wound in My Side to thy Beloved" (214).

Thomas speaks with peculiar warmth of the Divine Heart in his "Prayers and Meditations on the Life of Christ." These breathe the spirit of the purest, noblest mysticism, which meets us as in a glorified form; and rare is it to find a book so penetrated with the fire of devotion. At first the significance of the wounded Heart of the Crucified is set forth in the same manner we have already seen. But afterwards, the graces of consolation and comforting love, of zeal and generosity, as a reward for the abandonment of

[1] "O si nunc ardentissimum Cor meum videres, et saltum in modico divinum illum amorem, quem a te gero sentires, nunquam tuum laborem vel dolorem ponderares."

—*Thomæ Hemerken à Kempis*, Op. III., 120.

the soul to the most Sacred Heart, are described with a warmth of language which without doubt expresses his own experience.

"Enter then, enter thou, my soul, into the right Side of thy crucified Lord. Pass through the holy Wound into the most loving Heart of Jesus, which out of love was pierced by the lance that thou mayst rest in the clefts of the Rock (Cant. ii. 4) from the trouble of the world. Enter then, O man, to the worshipful Heart, to the hidden Heart, to the silent Heart, to the Heart of God which opens to thee Its portals. Enter, thou blessed of God; why standest thou without? Opened to thee is the Well of life, the Way of salvation, the Ark of Heaven, from whence issue many perfumes. There is the Source of the Divine Stream to still the thirst of thy craving soul. Do thou also draw from the Side of Jesus sweet consolations for life, that thou mayst no longer live to thyself, but in Him who was wounded for thee. Give Him thy heart who opens His heart to thee.

"Enter through the doors of the Sacred Wounds into the Heart of the Redeemer. He invites thee to enter, He prays thee to stay with Him, He longs to have thee one heart with Him. 'My son,' He says, 'give Me thy heart.' God asks nothing else of thee, if thou hast given Him the gift He loves best. Give it, then, to Jesus and not to another. Give it to Christ and not to the world. Give thy heart to the Eternal Wisdom and not to a worthless world-science. For to this end He permitted His Side to be deeply pierced and opened wide, that for thee the way might stand open to win to the Heart of thy Beloved,

that thou mightest penetrate to the inmost Heart of the Son of God, and be united to Him in true wisdom of heart, that thou shouldst direct all thy inclinations to Him, and shouldst do all thy works with a simple heart for Him, that thou mightest please Him alone, and endeavour with a pure heart and all thy strength to cleave to Him.

"For where couldst thou rest more securely, live in greater safety, and sleep more sweetly than in the Wounds of Jesus Christ crucified for thee? Where wilt thou find greater wisdom and more useful knowledge as to thy way of life than in the inmost Heart of the suffering Christ, from whose Breast floweth the Water of Life? Where couldst thou, when fallen into tepidity, be again kindled to fervour, where so quickly sheltered from all distractions, where so perfectly recollected interiorly as in the Heart of Jesus, which was pierced with the lance for thee? Nothing enkindles, conquers and penetrates the heart of man so well as the love of the crucified Saviour. Therefore was it that a Saint said: 'My Love is nailed to the Cross.' Thereto I answered in love: 'Behold my Love is wounded and pierced so that entrance should be given me to His most loving Heart.'

"Hasten as fast as thy pious zeal may urge thee, rest against the Sacred Side of Jesus that thou mayst be sprinkled with the Blood and Water. And were it possible, tear out thy heart and lay it on the Heart of Jesus, that He may guard, rule, and possess it, that it may never in future be soiled or torn away from Him. Manifest thy heart to Him, abandon thyself to Him in fullest trust, give Him all thy

willing and not-willing. May He be one soul and one heart with thee in God, one in will and feeling with Him in all things for ever, according to His good pleasure. Then wilt thou be in great peace, and never in future give way to restlessness and misplaced sorrow, if thou hast given thy heart to Jesus entirely, that He may guard it and dwell therein for ever.

"O truest Jesu, as Thou dwellest in the hearts of all who love Thee, as Thou didst permit Thy Sacred Side to be opened by the cruel lance, open to me, I beseech Thee, the gate of Thy mercy, let me enter through the wide-flung portal of Thy Side, to the secret of Thy most loving Heart, that my heart may be securely bound to Thee by the bond of love, and thereby be mightily inflamed; that Thou mayst dwell in me and I in Thee, and that I may continue most intimately united to Thee for all eternity. Wound my heart with the dart of Thy love; may the lance wherewith the soldier wounded Thee strike through my heart, and pierce my whole inward man, that from this life-bringing wound my soul may receive perfect health, that I may admit no other love but Thee, and seek for no comfort out of Thee. May my heart be open and accessible to Thee alone, and closed against the world and the devil, and strengthened against all temptations by the sign of the Cross" (197).

Johannes Veghe

How deeply the comprehension of devotion to the Heart of Jesus, and of its ascetic value, had penetrated the understanding of the Middle Ages is shown

particularly in the sermons and writings of Johannes Veghe. In more than two hundred places in his sermons and treatises he takes opportunity to speak of "the most noble and lovely Divine Heart," or "the most lovely, virgin, mild, loving Heart of our dear Lord."

Born in Münster, Veghe there entered the congregation of Windesheim. He laboured there almost all his life; there in 1492 were his sermons written out by pious nuns, and there before 1486 he wrote his valuable ascetic works. Even at the present day we do not often meet with a preacher who has penetrated deeper into devotion to the Sacred Heart, or spoken more impressively of it than did this holy priest already in the fifteenth century.

In a sermon to Religious Veghe shows "how we may obtain the fire of the love of God, and preserve it, so that many conflicts shall not be able to quench it."

"Consider how His Passion grieved the kind Jesus to the Heart. For He suffered from those whom He had loved so truly, to whom He had done so much good, and whom He had especially chosen. Therefore our dear Lord might well say: 'O My sister, My Spouse, thou hast wounded My Heart! Place Me now as a seal upon thy heart, as a remembrance of My love and My truth'" (Veghe, 240). "Such a strong fire of love," says another sermon, "burnt in the Heart of the sweet and blessed Jesus that it broke forth in five places on His holy Body, that is, in the five Sacred Wounds" (425). "The Lord willingly reveals many Divine

effects of intimate love to a pure heart that turns to His Heart; that is straightforward and simple in behaviour, in heart, and desire, and that can collect its thoughts interiorly" (325).

Even more than in his sermons does Veghe speak of the Heart of Jesus in his chief, but as yet unpublished work, "The Vineyard of the Soul." Starting from the trees, flowers, and plants of a vineyard, the description of which presents a treasure of poetic thought in language of most perfect form, the "Vineyard of Christ," the "Vineyard of Mary," and the "Vineyard of the Church" are treated of. At the close the way and manner are described in which we should answer to the love of Christ, and receive the Sacrament in which Christ gives Himself to us as our Food.

Even the headings of the chapters show the author's great familiarity with devotion to the Heart of Jesus. He speaks of it thus: "That we must give our hearts to Christ in mighty love, since He has first given His Heart to us" (IX, 58A), or "How Christ gives us His Heart as a precious gift without any merits of our own" (65A), or "How Christ gives us His Heart in the very highest degree of love and spiritual union" (64B), or "How Christ gives us His Heart as our food" (X, 78A), or "that thou mayest in some degree perceive in what love Jesus has given us His Heart" (53A).

He then shows still more distinctly how our Lord's Heart is "a strong castle, a blessed place of rest, a rich treasure, a priceless gift, a sweet food." "The Heart of the Bridegroom is the castle of the highest Emperor," he writes. "Therefore in

temptation hie thee to thy Lord's castle, to the Heart of thy Spouse. Surely the gate stands open to thee, the drawbridge is lowered, the Wound is wide, and His Heart is open. He stretches forth His Hands to thee in love and suffering."

Moreover, where the headings would not lead us to expect it, we often find a complete paragraph on devotion to the Heart of Jesus, as in the chapter: "How we should prepare our hearts as a castle hall for the coming of Christ" (63A—65B).

"O poor soul, see how the Heart of thy Lord is given to thee as the very greatest and most precious treasure, that thou mayest set thy heart in order, and therewith adorn it most richly for His coming. O most loving and tender Jesus, Thou art all in all to me! Thy Heart is a great treasure to me." This is then enlarged upon with examples from Holy Scripture. Thus it is shown how our Lord's Heart is the "treasure hidden in a field." The text in the Epistle to the Colossians ii. 9, is referred to the Heart of our Lord: "St. Paul says that in Christ's breast, that is, in His Heart, dwells every treasure." The riches in the Heart of Christ are greater than all the treasures which David bequeathed to Solomon for the building of the Temple. "With this treasure we can build for Thy gracious coming a temple, a castle, a banqueting hall, a resting place. But O most high Bishop, O high Emperor, O tender Bridegroom, Thou art still more comforting. For should any be unskilled in building, Thou Thyself wilt be our Master-builder." Then the soul implores: "Ah, give me then the treasure of Thy Heart, give me Thy love, that I may love Thee for

Thyself, for Thou canst never refuse the treasure of Thy Heart to anyone. For It ever rests in the open shrine of Thy Virginal Body, wide opened by the great Wound in Thy Side. Ah, only on the wood of the Cross was the desirable treasure of Thy lovely Heart visible to all; every one could take from It without lessening the noble treasure. Before this Thou didst give manifold gifts; from Thy Mouth by Thy teaching, by Thy Hands in help for the needy in every distress. But on the Cross, full of mercy, Thou, in greatest goodness, love and generosity, gavest the most precious treasure of Thy Heart with Its shrine, for the salvation of each and all."

Then he ends with a leading thought of the apostleship of the present day. "O devout soul, place all thy hope in the merits of Christ in time and eternity. Whether thou dost good or avoidest evil, and bearest injustice, lay it quickly in the Heart of Christ, in the treasury-house of His merits. In His treasury thy copper will turn to gold, thy tin to silver, thy chaff to corn, thy water to wine, thy poverty to riches, and thy neediness to abundance in time, and joy in eternity" (65B).

"O most noble Heart of Christ," he exclaims yet once again, "there is nought like to Thee from one end of the world to the other" (X, 58A).

To prove this he not seldom uses startling illustrations. "O most loving Jesu, highest Bishop and Chief Priest, Thy Heart is the golden censer of all Christendom, yea, Thy Heart is above all gold, and above all precious stones and topaz. With Thy censer, with Thy sweetest Heart wert

Thou on the Cross. In the thurible of Thy Heart burnt the fire of Thy love. The incense perfume rose up before the Presence of God, and with its power moved God instead of being wrath to have mercy upon us for the love and the Sufferings of Thy Heart" (59A). Therefore he then advises: "O devout soul, if thou thinkest that God the Father is angry with thee for thy misdeeds, truly thou canst not appease Him better than with the most noble Heart of His Only begotten Son" (LIV, 6).

These are only a few examples from the numerous passages on the Heart of Jesus, from Veghe's "Vineyard of the Soul," that are rich both in thought and in deep feeling.

Our Lord's Heart appears in like fashion in other works of this great worshipper of the Sacred Heart from Münster. In his mystical work "The Flower-bed," Jesus speaks to the soul: "'O see My nails, My Cross, and most of all My Heart, My love, My goodness, My pain for the salvation of men'" (191, Triloff, "Traktate u Predigten Veges" 243. The reference is to Cant. i. 15.) In "Mary's Comforting" our Lord recommends all men to His Mother. "Receive thou them into thy Mother's heart, with such love as I bear them in My Heart. Receive those as thy children whom I have received as brothers" (334).

And what shall the soul repay the Divine Heart for Its love? "Devout soul, wilt thou resign, offer, and sacrifice thy heart? Thy Spouse has the best and greatest right to it, because He has first given His Heart, since He did all in His Love for thy salvation. St. Augustine says: 'All that is given

or done for love can be repaid by naught else than by love.' When, therefore, thou wouldst recompense thy Spouse, and with thy heart repay Him for the love of His Heart, yet art thou still as much in His debt, as His Heart is better than thine. Thou must then repay Him with His own Heart, which thou shalt lay upon thine. This is to Him well-pleasing, and for thee rich in graces for time and for eternity" (MS. IX, 53B).

THE WORK OF REFORM

After the melancholy decline in the life of the Church which may be remarked even in religious communities after the fourteenth century, it is all the more consoling to see a stately rank of figures arising—those men who began by reforming themselves, and then worked with noble zeal and richly-blessed effect upon others. In their lives also we find a deep understanding of the Heart of the Redeemer.

The Augustinians

In strict order of time three Augustinians should first be named who still belong to the fourteenth century. Simon of Cascia, who died in 1348, in his book "The Acts of Christ" offers at first the traditional explanation of the fact, that on the opening of our Lord's Side there poured forth Blood and Water. But he is then led to our Lord's Sacred Heart, and emphasizes the deeper meaning of the word—the soldier "opened" the Lord's Side.

"We must attend carefully to the word of the Holy Ghost in the expression used by the Evangelist.

He desires that the opened Side should reveal to us the love of the Heart, which has loved us even unto death, and that we should enter in even to this love, which desires to bestow itself upon us. Our Lord wills that we should approach His Heart, that deep, hidden Heart, which thinks of us all, which knows all, which loves us all. He wills that we enter through the opened portal into the furnace of His love, and become like unto His Heart; and that we enter in spirit into the mystery which was hidden from all eternity, but which has now unfolded itself through the opening of His Side" ("De Gestis Christ," Coloniæ, 1553, 807; Franciosi, 241).

Konrad of Waldhausen laboured fearlessly as a preacher in the pulpits of Vienna and Prague against the vices of both clergy and laity. His death falls in the year 1369.

A deeply interior man, he also found the way to the Saviour's Heart. How we are to find it he shows in explaining the verse in the Canticles ii. 4. "The King led me into His wine-cellar." After the fashion of many mystics he applies this passage to the most Sacred Heart of Jesus. "It is impossible to take pleasure in the good things of earth and those of heaven at the same time. Only when a man has set himself free from human, from intellectual, and from transitory comfort, can he be led into the wine-cellar of the Father-Heart of Jesus, in order there to be inebriated with eternal joy" (MS. I, 121A).

A great help to the pulpit eloquence of that time was the grand homiletic work of another Augustinian, Jordan of Quedlinburg. This appeared in print as early as 1481 and 1483, almost immediately after this

art was invented. Jordan speaks of the Divine Heart on the most various occasions. On the first Sunday after Easter, in explaining the Gospel he gives the significance of the glorified Wounds: "When Jesus shewed His Disciples His Side, we must understand therewith His Heart" (MS. III, 1160).

Jordan also discloses the deepest meaning of the mediæval representations of the Man of Sorrows, where the Saviour descending from the Cross with His Wounds, points with His Hand to the Wound in His Side. At the same time Jordan reminds us that Jesus "now, when He is in glory, can never more be sorrowful of Heart, and never more suffer" (94c). Starting from the words of St. Augustine in his Confessions: "The innermost heart is warmed by the Presence of the Eternal Word," he shows the symbolic significance of the Heart of Jesus.

"In the same way as the heart is the seat of bodily warmth, so is the Eternal Word the first origin of love in the soul. And when the fire of His love takes possession of the heart's core of the soul, to stay and abide there always, Jesus wills that the heart of the soul should be sealed with His Heart, according to the words of the Canticles: 'Put Me as a seal upon thy heart.' Men generally place a seal with the impression of some design on a letter, that no stranger may read what is written therein" (16a).

He describes the love of the Son of God with a reference to Hugo of St. Victor. "O Love, how strong is thy band since by it the Son of God was bound and became Man. O Love, thou hast drawn the Son of God from out the Bosom of the Father, and enclosed Him for nine months in the Virgin's

Womb. Thereafter hast thou bound Him to the pillar of the scourging, and to the Cross of pain, for no other bonds could or might have held Him, but only the cords and the might of love. Nor could any nail have held Him fast, nor iron nor aught else have fastened Him to the Cross. Naught but love alone bound Him, nailed Him to the Cross and robbed Him of life. Even the stone, heavy as it was, which stood before the entrance to His grave, could not have kept Him there had not Love done so. 'Thou hast wounded My Heart'; this saying of the Canticles signifies that the might of love has pierced His Heart through like a dart" (169D).

Making use of writings erroneously ascribed to St. Augustine, he once again shows the connection of the love of Jesus with His Heart. "The Love of Jesus was so great that it broke forth on His Body in the marks of the Five Wounds. From the Wound in the Heart we must estimate His Love, for Divine Love pours forth from the Wound of the Heart. The intimate kindness of His Heart is given me to know through the opening of His Side. Thereinto have I entered, and there I rest in great security. Love pours into our hearts from the Heart of Christ" (96A).

In his great sermon on the Passion, which is still constantly used, he exhorts to practical devotion to the Heart of Jesus. "We must fashion ourselves conformably to the Divine Will, since the Heart of Christ was wounded for us by the Wound of Love, that through his opened Side we might be able to enter into His Heart" (MS. IV, 36A).

He concludes another sermon with a reference to

" the peace in which the heart of man becomes wholly united with the Divine Heart. To which may He help us who reigneth for ever and ever. Amen " (MS. III, 17A).

These partly new and independent passages on the Sacred Heart are of peculiar importance on account of the wide diffusion obtained by the sermons of Jordan.

The Dominican Order

The Dominican Johannes Herold, born in Constance or Basle, had, before the year 1418, completed a work on preaching distinguished for its practical usefulness, which in consequence was much used for popular sermons during nearly two hundred years. The allusions to the Heart of Jesus which are found in these discourses, gain therefore considerable importance. He insists especially on the Wound of the Heart as a sign of love, and thereby brings forth new applications of the text of Scripture.

" Behold and see if there be any sorrow like unto My Sorrow," so he begins one of his three Good Friday sermons.[1] In all of them he then proceeds to speak of the Saviour's Heart : " Behold the Wounds of the Lord as He hangs on the Cross; behold the Blood of the dying One, the price of redemption; His Head inclined to kiss thee, His Heart opened to love thee, His arms outspread to embrace thee. Ponder all this in your hearts that to your hearts He

[1] Joann. Herold, O.P., " Sermones discipuli de tempore et de Sanctis." Without number of pages or year of writing. (Fifteenth century. " Sermones de tempore," XLVIII, XLIX; " Sermones de Sanctis," XV.)

may be clasped, who for us was fastened to the Cross. Christ has graven us in three places on His Body; in His Hands to help us in our needs and difficulties, in His Feet to guide our steps, in His Heart that He may never forget us."

"He willed that His Heart should be opened on the Cross to show us Its inmost love, exactly as if He meant to say: 'I love mankind from My Heart, and this have I shown by the opening of My Heart.' Together with this we should consider that Christ in His Passion was consumed with the fire of love. If a man stands by the fire his face becomes reddened. How great the fire was that burnt in Christ's Heart, He showed when His whole Body became inflamed, so that He could not endure His clothes upon the Cross, and ascended it naked, as if He would say: 'I am so burning with the fire of love that I cannot bear My clothes.' Another token that He loves us from His Heart and with burning love, is the opening of His Side as a perfect satisfaction for our sins; 'with the Lord there is plenteous redemption' (Psalm cxxix). Consider how complete that satisfaction was. For the sins we commit outwardly He shed His Blood outwardly, for inward sins He shed His Heart's Blood. Finally, the Lord allowed His Heart to be opened: 'to guide us to It that we might also open our hearts to Him.' That is why it is said in the Canticles: 'The Voice of my Beloved, knocking: "Open to Me, My sister, My friend, My spouse, My undefiled"'; as if He would say: 'Open thou thy heart to Me in pious devotion, as I have opened My Heart to thee in suffering.' Consider how

Christ calls the believing soul now His sister because of the same human nature; now His friend because of His overflowing love; now His undefiled because of her purity" ("Serm. de tempore," XLIX).

The Dominican Berthold tells us at the beginning of his "Horologium Devotionis" that at the request of a pious knight he wrote meditations on the bitter Passion for every hour of the day, translated them into Latin for the benefit of educated people, and called them "Horologium—"hours."[1] With remarkable use of Holy Scripture, he gives fervent meditations on the Passion, with repeated allusions to the Sacred Heart of our Lord, which are full of deep feeling.

"Ah, Father of mercies and God of all consolation, how sorely have the sins I have fallen into grieved Thy Father Heart since Thou hast loved me above all the works of Thy Hands" (2). At the piercing of the Side he turns in fervent prayer to the Crucified.

"O sweetest Lord, with what mighty love hast Thou encompassed me, for Thou hast poured forth the Blood from Thy Heart for my sake. Behold now is opened the store-chamber full of perfumes. Enter, faithful soul, and take the cure which the most High Physician hath prepared for thee. Oh, had I been in the place of the lance I would never have come forth from His Side, nay, I would have said: 'Here is my rest for ever; here will I abide, for I have chosen it for my dwelling.' There would I

[1] "Horologium Devotionis" (Coloniæ. Fifteenth century). From the State Library, Cologne.

have rested, there would I have done all my work, there would I have spoken for myself to the Heart of my Lord, and attained all that I desired. O sweetest lance, thou hast opened for us the Gate of Life. This is the gate of the Lord, wherein the just shall enter. Open to me also this portal, which thou hast made no less for sinners ' " (49).

From 1399 until his death, in 1419, St. Vincent Ferrer travelled through France and Spain, a mighty preacher of repentance, and by his sermons brought back uncounted sinners to God. On Good Friday he pointed out how Longinus pierced through our Lord's Side with the lance until it reached his Heart. And the Wound was made on the Crucified at the place of the Heart, so that at the sight of the Crucifix all might have before their eyes how the lance pierced the Heart of Him who hung on the Cross as a token that by His Death all debts of sin would be forgiven from His Heart.

In the reform of his Order, the ceaseless worker Johannes Meyer, who died in 1485, rendered it great service. In the preface to his work upon the splendid fruits of the Reform in the convents of women, he expresses the wish that all who read therein may "pray the sweet Heart of our Lord Jesus Christ to fill their hearts with love for a pious and spiritual life." It is a proof of what value he ascribes to the devotion to the Heart of the Redeemer for the success of his difficult work.

Among the devout practices in use in the Convent of Schönensteinbach, in Alsace, at the end of the fourteenth century, Meyer mentions three times "the invocation of the Heart of Jesus," together with

the frequent, nay even daily reception of Holy Communion, as this is a good custom among the Sisters ("an guot gewohnheit ist unter den Schwestern, der Observantz"). In his short biographies of Dominican nuns he repeatedly brings out "the devotion to the Heart of the Redeemer." Sister Anna Zorn, he tells us, "was of noble birth, but far nobler in virtue and the interior life. When this lady's husband died, she consecrated herself to the sweet Heart and yoke of Christ, and became a humble lay Sister" (55). The Divine Heart must also help in the training of the Novices. The pious and gifted Novice mistress, Clara von Osten, "taught the Novices and young Sisters that they should enclose themselves in the kindly Heart of our Lord Jesus Christ against all the attacks of the flesh"; and for this she directed them to the Heart of our Lord on the Cross (74). Devotion to the Heart of Jesus led on to great perfection and a holy death. In the year 1421 the Sub-prioress of Schönensteinbach, Clara Foltz, died in the odour of sanctity. Although for many years she had been in such a suffering state that she was obliged to walk with a stick, she toiled industriously up to the time of her death. Peace and happiness radiated from her whole person, especially when the Name of Jesus was pronounced. She was rapt out of her senses for hours together during her prayer. Meyer, who knew her personally, declares of her: "She had a special love and devotion to the kind, gentle, tender Heart of our dear Lord."

The "New Psalter," written "anno 1448," is a token of the freshly revived zeal in a convent of

Dominican nuns at Strasburg. It was considered as "one of the most valuable books in the convent," and was, according to a note of the manuscripts, kept in the choir of the church "in which Tauler had preached a hundred years before."

The "'New Psalter,' which may be said as fifteen Hours," contains seven hundred different paraphrases of the "Our Father," divided into seven "spiritual nocturns." More than fifty of these prayers on the "Our Father" are directed from the most widely differing points of view: "To the sweet Heart of our dear Lord," or to the "holy Heart, faithful, Divine, full of all virtue," which is praised and glorified, thanked, and to whom the soul recommends itself, whose mercy it implores, in whose Passion it shares, etc." A much abbreviated example may give an idea of this rich collection of prayers.

"Our Father, I unworthy child come to Thee to praise and glorify Thee. May all be sanctified by Thee and in Thee, sweetest Heart of Jesus Christ. May Thy holy Majesty satisfy my soul (200A). Hallowed be Thy Name, dear Lord Jesus Christ, and hallowed and blessed be Thy most sweet Heart, from which Thou hast bid us learn meekness and humility (188B). Thy kingdom come, Thou most precious, noble, merciful, holy Heart. Lead us through Thee to Thy Heavenly Father. For Thou hast said: 'Whatsoever ye shall ask the Father in My Name, it shall be done unto you,' I pray Thee of Thy goodness give me Thy holy Spirit (198A). Thy will—dear Lord, inflame my heart with love of Thee. Lay my heart against Thy Heart—that I may will only what Thou willest; bind my heart to Thy Holy

Heart, hide my heart in Thine, immerse it in Thy sweet Heart that it may remain united to Thee, and love and worship Thee at all times. O dear Lord Jesus Christ, draw my heart to Thee and let me serve Thee without ceasing. Give my heart to share Thy pain with Thee, and that I may rejoice in poverty and suffering. Amen" (212A).

"Lord Jesus Christ, forgive us our trespasses, and enclose us in Thy Holy Heart, for Thou hast said that the Father is in Thee, and Thou art in the Father. Deliver us from all the evil of the world, and from displeasing Thy Divine Heart. Bestow on us full remission of all our guilt through Thy Heart's sufferings and Thy bitter Death. Amen" (212A).

"O Thou most holy Heart of Jesus Christ, deign to enlighten my heart and strengthen it with all grace and virtue in Thy service. Help my soul to praise Thee at all times, Thou Fountain-head of all good. Give me all the virtues which are well-pleasing to Thee, O Divine Heart. Amen" (188B).

But St. Catherine of Siena must be mentioned before all the daughters of St. Dominic as a witness for the knowledge of the Divine Heart in the fourteenth century. As a tender maiden she was appointed by God to bring back the Popes to Rome from their seventy years of "Babylonish captivity" at Avignon, and thereby to render immeasurable service to the Church.

In her burning love for our Saviour, she asked Him: "Sweetest, spotless Lamb, why then didst Thou will that at the opening of Thy Side Thy Heart should also be so deeply wounded and opened?" Our Lord answered her: "For many

reasons. But I will tell thee the chief one. My love for the human race was unmeasured, but the work of My Passion and suffering was limited. I could not as yet show men how much I loved them, for My love is boundless. Behold for this reason, I willed to reveal the secret of My Heart, that you, when you see It opened, may better understand that It loved you far more than I could show you through the limits of My Passion" ("Divinæ Doctrinæ," dialog. II, 75).

The Franciscan Order

Already in the middle of the thirteenth century the Friars Minor had displayed a profound comprehension of our Saviour's Heart. It is therefore the more remarkable that there are so few traces of it remaining during the time that immediately followed. This may perhaps be accounted for by the fierce fight for the principle of holy poverty by which the Order was shaken to its foundations. Only in the middle of the fifteenth century did they once more preach and write about the Heart of the Reedemer. Shortly before the turning-point of the century, a Franciscan repeats as theologian, preacher, and ascetic writer all that the Middle Ages had been able to offer of devotion to the Heart of Jesus.

The first of the Seraphic Order to present the thought once more is the great Italian preacher of penitence, Bernardine of Siena, who died in 1446. With mighty power he spoke not only of the Holy Name, but also of the most Sacred Heart of Jesus.

"In order to shew us His measureless love, floods broke forth from the Heart of Jesus. The cruel lance pierced through Its depths in order to spare nothing. The opening of the Side made us to know the love of Jesus, and invited us to enter into the unspeakable Love from whence that flood proceeds. In order to do this we must go to His Heart with Its hidden love; to that Heart which thinks of all, which knows all, which loves us, and burns with love. The door stands open to us, and there we understand that boundless love" ("Sermo.," 51).

The great mystic Harphius (Heinrich Herp) took the habit of the Friars Minor in Rome in 1450. He died at Louvain in 1477. In his great "Theologia Mystica," formerly much used, he repeats a great deal that others, especially the Carthusian Ludolph of Saxony, had written upon the Divine Heart.[1]

"God's Will should be dear to us, in all and above all. Because Christ's Heart was wounded out of love for us, that by our love we might enter through the opening of His Side into His Heart, there to unite all our love with His Divine love. As two metals liquefied in the fire unite and become a new substance, so must a man truly establish all his desires in the love of Christ and direct them towards God."

The most holy Heart of our Lord cannot contain

[1] Henrici Harphii, "Theologia Mystica," Coloniæ, 1556, 15. The Carthusian Prior, Gerhard Kalkbrenner, of Hamont, observes: "If we take out of the last two books all the passages borrowed from Ruysbroek, scarcely anything would be left."

in Itself Its fire of love. "Learn, O faithful soul, with what love Jesus was inflamed. For the extent of His Heart was not sufficient to hide in It the flames of love. The Divine fire made to Itself windows (the Five Wounds), so that breaking forth through them It might penetrate to the inmost heart of man" (16). Thus can the pious mystic exclaim: "O Lord Jesus Christ, what is man that Thou raisest him so high and that Thou inclinest Thy Heart to him?" (21).

Strikingly also does he set forth the interior sufferings of the Divine Heart. "Christ beheld every separate pain and oppression of all His chosen. Therefore He endured in His Soul as much pain as all the torments and sufferings of all His elect together. For through His compassion Christ took upon Himself the sufferings of all the Martyrs and of all the just, whereby they were engraven more deeply in His Heart, and with more pain than the Martyrs felt themselves. And He did not take these sufferings into His Heart as a whole, but rather each one separately, yea, even more keenly than they experienced them who suffered them for His Name's sake" (205).

St. John Capistran, the great reformer of his Order and celebrated missioner, surpasses all the others. He died at Peterwardein in 1456, after the Christian army, led by him, had utterly defeated the Turks at Belgrade. In a letter to St. Colette, the reformer of the Poor Clares, he commends her in the opening words to the Divine Heart: "Dearest daughter in the Heart of the Bridegroom of Virgins" (Franciosi, 226).

The effect of Capistran's work as a reformer of his Order extended with great results to the Poor Clare convent in Nuremberg, which in later times was to become a very special abode of devotion to the Heart of Jesus. Caritas Pirkheimer took the veil there, renowned for her great Humanist culture, but still more for her heroic entrance into the Catholic Church. In the storm of the Reformation she defended her cloister with masculine courage and unbroken trust in God, during long years of fighting against Protestant persecution. For many years she and her Sisters remained deprived of all Sacraments, even on their death-beds.

Where these Religious, left without any human help, might find strength and consolation, they had learnt from the sermons of Stephen Fridolin, the learned and unweariedly active Franciscan who worked until his death, in 1499, at St. Clare's Church. Even at the present day, devotion to the Sacred Heart is scarcely preached in more theological, philosophic, and ascetic style than it was by this deeply pious and apostolic Friar Minor. At the Sisters' request he handed over to them his sermons, expanded into theological treatises. It was therefore through the Poor Clare Convent that they were published in a great folio volume, richly illustrated with woodcuts from the school of Albert Durer. It is entitled "The Treasure-House or Shrine of the true Riches of Salvation and Eternal Bliss." This work, notable alike for its contents, form, and style of production, treats, among other matters, in twenty-one folio pages and a succession of chapters, "Of the Heart of Christ," "The Good that Comes from the Heart of

Christ," "Of the Suffering of the Heart of Christ," "Of the Beautiful Qualities of the Heart of Christ," etc. Where the author speaks "Of the Ways of the Lovely and Loving Heart of Christ," he shows in the introduction "how that the Heart of Jesus was the Heart of God, united according to His Human Nature by the Holy Ghost immediately with the Son of God and His Person." From the Hypostatic Union with the Second Person of the Most Holy Trinity, Fridolin draws out a number of attributes which he enumerates after the fashion of a litany.

He founds these appellations on the qualities of the human heart, which he treats according to the teaching of Aristotle. "Aristotle, the master of philosophy, shows most beautiful qualities of the heart in the thirteen books on physics," and then follow sixteen qualities. The correctness of the teachings of the Stagirite the author proves from the Holy Scriptures. "That the Holy Scripture accords, and is in harmony with the Nature Master (the philosopher) in the attributes of the heart."

The vast importance of the Sacred Heart is still further shown by the fact that all the means of grace are bestowed upon us by It. "All the benefits of faith and of baptism, the manifold fruits of the Holy Body of Christ, the strengthening and mercies of the Holy Oils, in short, all the Sacraments of the New Covenant, all that we say and sing in Mass and Office, that which is shown in Nuremberg (the Holy Lance), all that is preserved of the Blood and the Heart of Christ; all this and all our blessedness proceeds from out the Heart of Christ." As a conclusion, thirty "great inexpressible benefits, fruits of

grace, and acts of kindness" are named, "which come to us from the sweet Heart of Jesus, and which must be carefully noted, since they are founded on Holy Scripture." It is shown how Christ's tears, and His Sweat of Blood in the Garden, are connected with His Heart since in the Holy Scripture "the Heart is often used to mean the soul or her powers." When our Lord breathed on His Disciples and thereby imparted to them the Holy Ghost, it is noted that the Holy Spirit proceeds forth from the Heart of Jesus for all whom He wills to sanctify. Thus closes the chapter: "Of the Good Things that come from the Heart of Christ." Then in conclusion follows the chapter: "Of the Sufferings of the Heart of Christ."

Fridolin is also the first who fully grasps the idea of the Eucharistic Heart of Jesus, and also establishes the worship of It. After having set down minutely all that we owe to the Divine Heart, he continues: "Consider, moreover, what a rich Treasure-House and what a holy Mercy-Seat is here present in the Holy Sacrament," and then he requires that at the same time we consider with devotion: "How worshipful is the Heart of Christ, since It is the Throne of the most Holy Trinity and the Habitation of the Godhead." But equally does It deserve as a human Heart a special worship in the Eucharist. "If Christ's whole Humanity and His Body is in a special manner the Temple of the Divinity, thus is His Breast the most holy of all temples, but His Heart is the Ark of the covenant and the Mercy-Seat in the Holy of Holies."

The pious Franciscan shows a deep comprehension

of the Sufferings of the Divine Heart, which he endeavours to bring home to us by an image never elsewhere used.

"If our sufferings seem to us unbearable, who then would be able to endure the pains of all men who have ever lived on earth?

"The Heart of Christ embraced them all, with all their origins and circumstances, with all their consequences and all their after affects. Thus Christ's Heart was like an ocean of unfathomable depth which received into Itself all bitterness, as the sea gathers water into itself but restores it to the clouds to pour down from them much sweeter while keeping the bitterness for itself. So much bitterness of the sins which were sweet in men's eyes has flowed together into the sweet Heart of Christ. Yet It has only given in return the sweetness of atonement, of forgiveness of sins, of the recovery of grace and blessing.

"It has chosen for Itself the bitterness of the Passion and the atonement for our sins. This bitterness was because of the lust of sin. For so much greater is the desire of sin, so much the more bitter and full of suffering was it for the Heart of Christ, and so much the more has our evil desire filled the Heart of Christ with bitterness.

"Our Lord loved the souls of men as His sisters, His children, yea, as His spouses. Therefore did He endure so much suffering, aye, and even greater pains would He willingly have endured.

"But innumerable are the souls of men, their imperfections and their sins, their ingratitude and

their unfaithfulness; the evil and unhappiness that proceed from their sins are so great that a man knows but a small part of his own sins. Our Lord would make satisfaction for the sins of all men, and endure and suffer for them.

"Now consider what great pain His most holy and loving Heart has suffered! Therefore is It rightly named a sea of bitterness, although It was in truth a fount of perfect sweetness. It has changed for us all Its bitterness into sweetness, all Its sadness into joy, all Its fear into security, all Its misery and anguish into endless bliss" (186B).

Two small books of the great Nuremberg Apostle of the Heart of Jesus have been preserved to us, the "Spiritual May" and the "Spiritual Autumn," in which his love for the Divine Heart, and his profound understanding of the devotion to It, shine forth pre-eminently. Nothing perhaps even to the most recent time has been written on the Divine Heart, so full of deep thought and inward devotion, so beautiful and so popular, in such small compass. The 30th day of the month of May is chosen for the contemplation of the "open, wounded, lovely Heart of Christ." After sixteen attributes of the Sacred Heart, all rich in grace for the healing of the opposite faults and sins, follows a double "Alphabet of the Heart of Jesus."

The other book, "The Spiritual Autumn," shows under the picture of the autumn vintage the sufferings of the Soul of the Crucified One in reparation for the sins of the world. The interior-minded Franciscan here displays, as early as the fifteenth

century, the most important aspects of devotion to the Heart of Jesus.

"Confess that thou, with thy vile and evil thoughts, with thy cruel anger, with thy impatience, and with the unfathomable depth of the malice of thy heart, wert the cause of such great sufferings and grief to the sweet, merciful, mild, true, loving Heart of thy Redeemer.

"Arouse thee then! Give thy heart gladly and with joy to Him who offered, and at the same time poured out His Sacred Heart for thee."

What position Stephen Fridolin assigns to devotion to the Sacred Heart in the whole of our struggle for holiness he has expressed in the words: "Seekest thou God our Lord with a true and simple heart, and longest thou to serve Him; lift up thy heart by pious meditation to the love of the kind Heart of Christ. Lay therein all thy hope, all thy longing and all thy confidence. There wilt thou find rest and security for thy good works. Nowhere are they in safer keeping than in the Heart of Christ."

The Poor Clares

That devotion to the Heart of Jesus was practised in the fifteenth century is proved by a succession of witnesses in other convents of the Seraphic Order. These are always convents in which good religious discipline was in force.

Devotion to the Sacred Heart was especially practised in the convent at Bicken, near Billingen.

As in some other Poor Clare convents, the declining religious discipline was revived from the convent of Valduna in the Voraarlberg. The soul of this reform was the energetic Abbess Ursula Heider, who was endowed with great gifts of prayer.

She wrote for her spiritual daughters meditations for the seven Hours, in which she skilfully employs two characteristic old thoughts which are already found in David of Augsburg.

"At the Hour of None (three o'clock), thou must especially feel for thy Spouse departed in death. He would still be wounded after His Death. His dead Heart then showed Itself as were It that of a living man, for Blood and Water flowed forth from It. Thou shouldst impress this upon thy heart, until thou diest to thyself of love and sorrow.

"At Vesper-time go to the opened Heart and behold the unfathomable love which our Lord hath shown thee. For He knows well that a loving heart longs for nothing more, than to know that it is loved by the heart of the beloved. Therefore it was that He willed to open His Divine Heart, so that they who love Him should never doubt Him, because they can behold His eternal love and truth in His opened Heart" ("Billingen Chronik.," ed. K. I. Glatz, 1881, p. 103.)

In a New Year's instruction which she gave at the age of eighty-three, she spoke of the "kind, mild, merciful Heart of the Bridegroom, so rich in virtue," and she laid stress on the thought of reparation, in a truly practical form for the interior life, as in the

modern devotion to the Heart of Jesus. "Gladly will we, my dearest spiritual children, accept all trouble, poverty, cold, hunger, contempt, and misery out of gratitude to the suffering Heart of Christ" (50).

She was led to great intimacy with the Heart of Jesus by the contemplation of Christ's Sufferings. Once, on a New Year's Day, she heard interiorly the words: "Commend all those who lie near to thy heart to the inmost Blood-drops of Christ's Heart, for He has the power to bestow on all His members union and strength" (104).

The pious Abbess saw her efforts for devotion to the Heart of Jesus among her daughters crowned with success. A manuscript of the fifteenth century bears witness to this. It contains little poems in which the different Sisters, under the names of various birds and fishes, are represented at their pious works. Many Sisters speak in them of the Sacred Heart.

These verses carried the thought of the Heart of Jesus into other convents, for at the end of the manuscript is written: "The Poor Ladies of St. Clare at Billingen gave us these little fishes and birds. God reward them for it for ever" (L. Greith, "Deutsche Mystik im Predigerorden," 1861, p. 277.)

As in the convent of Bicken in the Black Forest, so (to give one more example from the fifteenth century) was devotion to the Heart of Jesus zealously practised by the pious Poor Clares of the convent of St. Barbara at Trier. This is shown by the numerous traces in a book of prayers and meditations which

originated there, of prayer to the Sacred Heart being customary among them.

A long meditation on the Fears of Christ reminds us of the different sufferings which our Lord foresaw. At each one we are to say: "O my only Refuge, dearest, truest Jesus Christ, at the sight of that . . . Thy noble, tender, human Heart was so terrified that Thy holy Body trembled and shook." Paternoster (74B). A prayer for the relief of the Holy Souls reminds our Lord "of the Love which urged His Heart when He descended from the Bosom of the Father into this exile." To this is added the note: "Thus, for his comfort did our Lord instruct a good man who, after receiving His Holy Body, requested to know how he might best help the souls who are still in the pains of Purgatory" (77A-79A).

Another manuscript in the Trier dialect from the convent of Poor Clares, with numerous prayers and meditations on the Life and Passion of Jesus, mentions as constantly and quite naturally the Sacred Heart. At the same time as reference is made to the inner Life of Jesus, occurs: "What Thy Heart has desired of us that hast Thou shown clearly through Thy long and bitter tortures." Other meditations point us to the most Holy Side, and "the Heart so full of sweetness that was pierced through by the centurion's spear"; and one on the Last Supper to the "unspeakable longing with which the Divine Heart of Jesus was filled." Among the intentions for a series of Paternosters, there is: "Plunge thyself into the open, wounded Heart of Jesus Christ, and hide thyself entirely in the Wound

of Love. Immerse thyself in the Divine Heart of Jesus, and arm thyself with His Sufferings."

The Benedictine Order

As in the Cistercian Order in France, so, at almost the same period of the twelfth century, in Germany the idea of the Heart of Jesus had sprung up promisingly in the Benedictine Order. But as with the French Cistercians in the thirteenth and fourteenth centuries, so with the Benedictines, its traces vanish completely, as far as we know at present. Nevertheless, in the same way as among the Mendicant Orders, devotion to the Heart of the Redeemer blossomed forth once more among the sons and daughters of St. Benedict as soon as the Reform of the Order—called after the Abbey of Bursfeld—had begun its blessed work. The starting-point of this reforming activity was the ancient and venerable Abbey of St. Matthias at Trier, from whence the new order of things was accepted in Bursfeld, and spread from thence with great results.

From this same St. Matthias in Trier originated manuscripts in which devotion to the Heart of Jesus appears in a striking manner. One of the oldest prayers of reparation which is preserved in the original Trier dialect, in these manuscripts is easy to understand from the background of the reform of the Order. "Grant that my heart may by generous love rejoice Thy Heart in reparation for the bitter suffering that in these woeful times even souls consecrated to Thee are causing Thee, the Priests and Religious who have not kept faith with

Thee." In a prayer of consecration the soul approaches the Divine Heart as "the surest Refuge and most secure place of safety," with almost the same turns of expression that we find two hundred years later in St. Margaret Mary's well-known act of consecration: "To thy opened Heart, O Jesus, I offer, resign, and consecrate my heart, my soul, my body, my life and my death, all my joys and all my sufferings" (70). Another time we find the title: "A beautiful prayer to the Heart of Christ our Lord" (57A). For the New Year a prayer turns to the "Heart of the gentle Jesus, that He may open His Divine Heart and protect the soul in the New Year, help her to get rid of a special fault and inscribe her name in His Heart" (103G). This is enough to show how closely united was devotion to the Sacred Heart with the inner life of the author of this manuscript.

Not without much trouble and many struggles was the Reform of the Order introduced into the Benedictine Convent of Nonnenwert on the island of the same name on the Rhine. Piety and virtue, together with intellectual effort, received a new impetus, and a new and flourishing period began for the convent. At once the devotion to the Heart of Jesus began to blossom. To further it, Gertrude von Büchel, already celebrated for her miniature painting, executed artistic little pictures of the Sacred Heart.

Father Thomas of Wied, from the Benedictine Abbey of Maria-Laach, usually lived on the island as Confessor to the nuns. Once when going to visit his brethren he took with him as a present from

Nonnenwert these little pictures, which were received with joy and admiration.

The renowned Abbot Trithemius is the first writer from whose pen prayers for Priests to the Sacred Heart have been preserved. He was elected Abbot when only twenty-one years of age, and died at the age of fifty-four in the year 1516, as Abbot of the Scotch Abbey in Wurzburg, after a life of wonderful diligence as a writer. Together with his many-sided intellectual activity, the zealous Abbot stands forth as a genuine reformer of his Order.

His ascetic writings served to this end, distinguished as they are, not less for their weight and fervour than for the perfection of their style. In them he frequently introduces devotion to the Divine Heart. In his preparation for Holy Mass the priest is to pray:

[1] "For the sake of Thy great goodness, sweetest Lord Jesu, grant me to celebrate Mass with a pure heart and a spotless conscience. I pray Thee by the sweetness of Thy most holy Heart, my dearest Redeemer, free my heart from all useless, worldly, hurtful, and unpermitted thoughts, that it may be a worthy dwelling-place for Thy love." The meditation after the "Ite, missa est" turns again to our Lord's Heart. "O my Salvation, O Heart of my heart, most loving Jesus, leave me not." He also unites prayers to the Heart of Jesus with the Church's Hours.

"If when Matins are finished (in the night) thou

[1] Joannes Trithemius, "Compendium spiritualis exercitii claustralium," Mainz, 1498. The pages are not numbered. Trct. tertius, P. II.

stayest yet a while in church, or remainest in thy cell, pray thus: 'O Lord Jesus Christ, as Thou at Matins-time in the greatest anguish of Thy most Sacred Heart, and after Thy threefold prayer didst wholly resign Thyself to the Will of Thy Father, grant me through the force of that love in all things to despise my will for love of Thee, and to resign myself entirely to the ordinances of Thy Will, and of those whom Thou hast given to me as Superiors.'"

After the Hour of None be mindful of the Death of the sweetest Jesus on the Cross, and pray with the greatest devotion possible: "I implore Thee, sweetest Lord Jesus, have mercy on my soul at its departing, through the anguish of Thy most Sacred Heart which Thou didst suffer on the Cross, when Thy holy Soul departed from Thy Body.

Here is the Benedictine Abbot recommending once again as a newer age was dawning that we should remember during the Hours, both at Matins in the night and at None in the afternoon, the Sufferings of the Divine Heart, in the Garden of Olives and on the Cross; as had been the practice of countless interior souls, as well as in the Franciscan and Dominican Orders.

The examples adduced are sufficient to show that at the end of the Middle Ages, in all the old Orders, devotion to the Divine Heart was not only known but that it was constantly united with the different practices of the religious life with Holy Mass, with the Choir Office, with Holy Communion, and with daily private prayer. Those houses of each Order are specially distinguished for it who, like the Carthusians and the Canons of Windesheim,

had preserved their first fervour, or those into which a new life had been infused by the reform of the Order, and which had again become abodes of piety and generous efforts after virtue.

Recluses

In vain do we seek in the later Middle Ages for the number of Saints produced by the Blossom-time of mysticism. But devotion to the Sacred Heart strikingly appears in those of this period who have been raised to the honour of the Altars, whether it be in their mystical life or in their ordinary life of prayer.

As a holy anchoress in England in the thirteenth century knew the secret of the Sacred Heart, so did another in the fourteenth, Mother Julian,[1] or Dame Juliana of Norwich. It was in the year 1373, as she notes that: "With a good cheer our good Lord looked into His Side, and beheld with joy; and with His sweet looking he led forth the understanding of His creature, by the same Wound into His Side within. And there He showed a fair and delectable place, and large enough for all mankind that should be saved, and rest in peace and love. And therewith He brought to my mind His dear-worthy Blood and the precious Water He let pour out for love. And

[1] Mother Julian, though she died in the odour of sanctity, was never canonized. Alban Butler says that the church of St. Julian at Norwich, in the churchyard of which her "anchor-hold" was built, is erroneously supposed to be called so from her, so that by popular acclamation she is called "Saint." (From the preface to the edition of her works from which the translation is taken.)

with this sweet rejoicing He showed to my understanding in part the blissful Godhead, as far forth as He would at that time strengthen the poor soul for to understand; as it may be said, that is to mean the endless Love, that was without beginning, and is, and shall be ever. And with this our good Lord said full blissfully: 'Lo, how I love thee'" ("Juliana of Norwich," Revelation X, from the edition published by Richardson and Sons, 1877).

St. Dorothea of Montau was led by our Lord Himself in a vision to devotion to the Sacred Heart. Highly favoured from her early years, she lived, happily married, at Danzig, and had nine children. Becoming a widow she retired as an anchoress to a cell by the Cathedral of Marienwerder, where she died in 1394. She is honoured by the people as a miracle worker, and patroness of the "Ordensland," i.e., East Prussia, then owned almost entirely by the Knights of the Teutonic Order. The Dean of the Cathedral, Johann of Marienwerder, highly respected in his own diocese, was her director, and wrote her life both in Latin and German. He says: "Our Lord appeared to her with opened Heart and Side, and said: 'I have shown thee My opened Side and My ever-opened Heart, that in future thou mayst know where thou canst find My Heart, and wound It with the arrows of thy love'" (222).

The life work of St. Lidwina was to suffer for the sorely-oppressed Church, and thereby to withhold the judgments of God. She bore the sufferings of the Church as it were, in her own body, in order to do penance and make reparation. After Lidwina, as a young girl of fifteen in her Dutch home at Delft,

had broken a rib whilst skating, she lay for eight-and-thirty years helpless on a couch, in terrible pain till her death in 1433. Her interior sufferings during this time far surpassed those of her body. In the excess of her anguish the sufferer turned to her holy Angel with the words: "O my faithful brother, hasten and reveal to my Spouse the burning of my heart. Only bring me an answer from Him, just a word at least. Greet Him in His innermost Heart, and tell Him that I permit no lover but Him in the dwelling of my heart" (223).

To Blessed Pirona Hergotz, who died in 1442, our Lord appeared, now in His suffering, now in His glorified Form, revealing to her at the same time His most holy Heart. While she was meditating on the Passion, our Lord showed Himself to her with His Wounds. Like the Apostle St. Thomas she was allowed to put her finger into the Wounds of His Feet and Hands, and her hand into His Side, "even to His most holy Heart." When she lay ill our Lord appeared to her on the Cross and flooded her soul with bliss, while He led her into His wounded Heart. Another time she was consumed with longing to receive our Lord in Holy Communion, but as this happiness was denied her she resigned herself with tears. Then our Lord came in all His glory to console her. He showed her his Wound-scars which shone like stars, opened a little the Wound of His Heart, and flooded her heart with His Blood and with tokens of His favour.

Blessed Nikolaus von der Flue does not lose his apostolic character in his devotion to the Heart of Jesus. Born in the Swiss canton of Unterwalden,

he was first a farmer, then a member of the Council and a judge. Having provided for his ten children he retired into a hermitage, where for twenty years he led a life of the severest penance, a comforter and an adviser to countless numbers who came to him, even from long distances. When in 1481 an unhappy strife had broken out in the Diet at Stans, the appearance of "Bruder Klaus" restored peace.

In a little book upon the Swiss Saints, St. Peter Canisius has handed down to us an exhortation of which "Bruder Klaus" carried a copy about with him, and which he greatly loved. It is taken from the "Great Prayer," which had long before been well known and familiar.

"Penetrate if thou canst into the most adorable Heart of Jesus, consider the inward pains with which this Divine Heart is filled; pains which far surpassed all those tortures which the fury of His executioners made Him endure; pains which He suffered without ceasing from the first moment of His Incarnation to that of His Departing; pains of love which He would endure for pure love of His Holy Mother, for His Disciples and for all the elect; pains through whose merits He won grace and patience for all those who in the course of centuries should have to bear suffering interior or exterior, bodily pain, or any suffering secret or known."

Mediæval Prayers to the Heart of Jesus

The numerous prayers of the thirteenth and fourteenth centuries which still remain to us are of the greatest importance for historical appreciation of

devotion to the Heart of Jesus. Clear and distinct the Object of the devotion stands forth. These prayers should therefore be specially taken into account if we desire to compare dogmatically the mediæval and modern devotion to the Sacred Heart.

Moreover, they also show to what a wide extent the worship of the Heart of the Redeemer had already spread. What was so often preached from the pulpits upon the Divine Heart, what mystics and ascetics had written about It—must not all this have left traces upon the religious life of the people, traces which are still easy to recognize? These traces are to be found many hundred times over, in prayers which have been preserved to us in books of devotion by unknown authors of the fourteenth, fifteenth, and early sixteenth centuries. They are too numerous to be more than glanced at.

Here it should be noticed that in Germany as in England, since the storms of the Reformation, a large proportion of them have been lost. Therefore, what remains to us to-day can only be reckoned as a small part of these witnesses. Only a prayer here and there has been published. To give but one example: "O Lord, in the Blood-stained Side in which Thy pure, true Heart lay, there hide me till Thy sentence is spoken over me, not according to Thy high justice, but according to Thy inmost mercy. Amen."

Yet the prayers and meditations in which the Saviour's Heart is mentioned might be counted by hundreds, lying forgotten or lost sight of among our archives. Sometimes when the Passion of Christ, the Five Wounds, the Agony in the Garden, or the opening of our Lord's Side is the subject, the

minnekliche, sueese, goetliche herze is named. From the wealth of thought in the old prayers that have been already mentioned, devotions might easily be framed for all the practices of our present-day devotion to the Sacred Heart. We find morning and evening prayers, ejaculations, prayers for the Holy Souls, the Holy Hour, monthly review, prayers of consecration, reparation, and request; devotions to the Heart of Jesus, the First Friday devotions for Holy Mass, Communion and Confession.

In the twelfth century, directly the idea of the Heart of Jesus appears, we find prayers addressed to It. In the thirteenth century they develop into a richer unfolding and mystical fervour, with Blessed Hermann Joseph, David of Augsburg, the two Mechtildes, and St. Gertrude. In the fourteenth, and more particularly in the fifteenth century they increase in number, purport, and individuality in such a manner that they are especially characteristic of the development of devotion to the Sacred Heart at this period.

Moreover, they are by no means confined to the cloister. Many books of devotion show still that the writing is from the hand of a layman, or that the book was compiled for lay-folks' use. The Heart of the Saviour is emphatically mentioned in the "Spiritual Meditations and Prayers," which were written for Duke William of Bavaria in 1432. "Ah, my God," we read in them, "for the sake of Thy opened Heart be gracious unto me, and from Thy wounded Heart give me medicine for my sick soul." At the end of the work it is indicated how "in the school of Jesus, through the contemplation of His

Life and Sufferings, a man may find so much wisdom as he could never have imagined in all his days." "Before all is it to be found in Christ's wounded Heart, from whence happiness, and healing, and forgiveness of sins have flowed to us, and possession of heavenly joys for evermore and always."

Their Individuality

The liturgical prayers of the Church present an inexhaustible wealth of thought and suggestions, but preserve for the most part a calm, almost prosaic restraint, so that they can be used under all circumstances and in all moods. The style of the fifth and sixth centuries, and the tone of the composed and legally-minded Romans is preserved in them. The mood of the moment and personal experience are kept in the background.

It is otherwise in mediæval prayers. Arising in the latter period of the Middle Ages, when the people's whole life and ideas were thoroughly penetrated by the Christian spirit. In them, as in Art, and in the whole trend of intellectual culture, personal feeling comes strongly to the front. These prayers are the fruit of personal experience and it is this which speaks in them. This is their prerogative. It becomes a disadvantage if one cannot feel in accord with all the intensity of their faith and all the fervour of their love. On the other hand, some people cannot feel themselves stirred by the unemotional restraint of many of the prayers in the Liturgy.

Needless to say, all the prayers to the Sacred

Heart are not equally valuable. But not a few of them possess the same charm of deep spirituality and fervour as the pictures of mediæval Art. Most of them unite with this, profound dogmatic merit, high ascetic comprehension, and elevation of language. The greater part of the passages on the Sacred Heart appear as portions of devotions on the bitter Passion, or other mysteries in the Life of our Lord. They are found in that case in the long prayers of the old meditation books, which present no elaborate expositions merely for the understanding, but are intended before everything to lead to prayer, as if like the meditations of Louis da Ponte, they had been written kneeling.

But independent devotions to the Heart of Jesus are also not seldom to be found. The title of a prayer-book of the fifteenth century runs: "To the Sweet Heart of Jesus."

While in these prayers the personification of the Divine Heart is carried all through, other prayers are often addressed directly to our Lord and not to His most Sacred Heart. In some cases prayers to the Heart of Jesus also beg the intercession of the Mother of God.

The old prayers often recall the sufferings of the Divine Heart, and this not only in the mysteries of the Passion but also during our Lord's Childhood and public Life. On the other hand, the connection between the Heart of Jesus and the Holy Eucharist is more seldom brought out, hardly ever except in prayers for Communion. Any mention of the ingratitude and insults shown to our Lord in the Blessed Sacrament is also seldom to be found. On

the contrary, the honour and blessedness of the glorified Heart of the Redeemer is a frequent thought.

Abundance of Practices of Prayer

Very striking is the rich development of practices of prayer in which the worship of the Divine Heart reveals itself in the later Middle Ages. There are Offices and Rosaries of the Sacred Heart, and practices for every day in the week. Morning and evening prayers are addressed to the most Holy Heart, prayers at Holy Mass, and Confession, but especially at Holy Communion. Even indulgenced prayers in which the Sacred Heart is named are not wanting to these ancient devotions.[1] Particular notice must be given to the "Little Office of the glorious Heart of Jesus Christ," preserved in the old Cologne dialect of the fifteenth century. It is doubtless translated from the Latin. No similar prayers of modern days have ever attained to the depth and fullness of thought, and dignified elevation of language, coupled with great interior devotion in this Office, or its happy application of the Psalms. The conception of the Heart of Jesus appears distinctly throughout. The Collect of each of the seven Hours is addressed, not to the Person of our Lord, but to the "Sweetest Heart of Jesus Christ," to the "most innocent, most blessed, most pure Heart," to the "most merciful, blooming, blessed, and living Heart." In the antiphons of the seven Hours the

[1] See "Mediæval Devotions to the Sacred Heart" (Richstaetter), pp. 38, 239, 251, 257.

seven Gifts of the Holy Ghost are connected with the Divine Heart.

Even if in any prayer or meditation there is no direct mention of the Sacred Heart, yet here and there will follow a direction to It in an "Our Father." "Pray to the sweet Heart of Jesus Christ to forgive us our trespasses," etc.

Prayers for Special Intentions

Manifold are the intentions recommended to the Sacred Heart. We have—this prayer may be said in affliction—"O Jesus truest Father, I plunge all my sufferings into the Wound of love, that is, the Wound of the Heart Thou hast permitted to be opened, that we might have free access to Thee. Ah, dear Lord, help me, for Thou knowest well what a suffering, oppressed Heart feels like. Amen."

In the Wound of the royal Heart of our dear Lord the soul seeks her refuge in temptation. "I salute Thee, Source of life, O holy wide Wound of the kingly Heart of our dear Lord Jesus Christ. I offer Thee once more all that I have received from Thee, that I may find in Thee a sure refuge against all the temptations of the enemy. Amen."

A prayer of the fourteenth century, very full of meaning, prays to the Crucified for mercy by His loving Divine Heart. "O Lord Jesus Christ, in anguish and in confidence I hide myself under the Blood-stained wings of Thy holy Arms outstretched upon the Cross, and in the Wounds of Thy pierced Hands and Feet, and Thy tender Heart streaming with Blood. I pray Thee let the living power of

Thy Divine loving Heart cleanse and take away all the wounds and spots of my soul, that Thy Father may not judge me according to His justice, but according to His Divine mercy, and the forgiveness which Thou, Eternal Wisdom Jesus Christ, always implorest from Thy Father through the Blood which Thou hast shed" (Wackermagel, Altd. Predigten, 247).

A Low German "Prayer for a Priest" begs, for the sake of the Heart of Jesus, the grace that his whole life as a priest may redound only to the glory of God and the salvation of the faithful, and never lessen the honour due to a priest.

In the fifteenth century the Holy Church is also recommended to the Heart of the Redeemer. "O kindly Heart of Jesus Christ, I pray for all the members of Thy Church, increase and confirm them in Thy Holy Faith, that they may stand firm against all enemies, visible and invisible."

A prayer for the dying commends the departing soul to "the Almighty, kindly Heart."

Repeatedly do prayers to the Heart of Jesus implore the grace of a happy death. "I, an abyss of all sins, bow my knees before Thee, O Lord, in honour of the Wound of Thy most sweet Heart, to beg the grace of a peaceful and happy death, and the correction of my sinful life."

A short prayer of consecration to the Divine Heart, rich in significance, is given in a Low German manuscript. "O sweetest Lord, to Thy gentle Heart I resign and offer this my heart, and my will, and my love, wholly and entirely, and I pray Thee, dear Lord, that Thou wouldst unite me with Thy

Divine Will, now in this present time, and in eternity. Amen."

At the New Year they turned to the Divine Heart: "O gentle Heart, do Thou open the New Year with Thy Divine and human power, and let me not depart from Thee empty this day."

A Cologne prayer-book of the beginning of the fifteenth century contains for the Carnival days an "Offering of the Heart of His Only-Begotten Son to the Heavenly Father. In this we are to recall the bitter Passion of Christ, and pray to God in reparation for the sins which are committed by men at this time."

At the beginning of the month of May, a pious soul—also in the early part of the fifteenth century—prays in the Rhenish dialect: "Sweetest Jesus, I prostrate myself before the door of Thy loving Heart, and humbly beg of Thee that Thou wouldst open to me, Thy poor handmaid, the Bride-chamber of Thy most loving Heart. Grant me to find rest there in every trouble."

In the Middle Ages it was already customary to recommend the Holy Souls particularly to the Divine Heart. This is shown by prayers in a Low German "Holy Souls Book." "De Profundis. O dear Lord, I commend the soul of N . . . to the kindness of Thy tender Heart, which died of love. I pray Thee, dear Lord, to forgive this soul all its sins, and to wash it from all the faults its heart has ever committed. Amen."

Very early in these old German prayers does the connection appear between the Sacred Hearts of Jesus and Mary. In a meditation on "The sufferings of

Mary's Heart" from the fourteenth century occurs: "Remember, O Mary, all the toil and all the suffering which thy Son would bear for us all, in His Human Nature. They brought far more pain to thy heart than if thou hadst endured them in thy body. Remember the unspeakable anguish when thou heardest the blows of the hammer, and His cry of pain on the Cross, which He made seven times, and when Thou sawest His Heart opened, and His tortured Head bowed down towards thee" ("Alemannia," III, 1875, p. 103).

The prayer of reparation from the Convent at Trier, which has already been mentioned, is characteristic of the expiring Middle Ages. "O my dearest, best-beloved Spouse, I give Thee my heart wholly and entirely for Thine own. I place it on Thy wounded loving Heart that Thou mayst keep it true to Thee. Grant that by generous love it may comfort Thy Blessed Heart in reparation for the bitter pain that this day in these woeful times so many souls consecrated to Thee in the priesthood and in Religion are snatched away from Thee. The evil and the great unfaithfulness and scandal are not to be described, and cannot be enough deplored."

O my soul, love, honour, and praise thy dear Jesus, serve Him and thank Him. Keep thou eternal, unchanging faith with Him to make up for their unfaithfulness.

Say in sorrow and compassion the Psalm "Miserere."

Lastly, we are reminded of the suffering of the Divine Heart, at the institution of the Holy Eucharist, in a prayer which sounds the note of Eucharistic

reparation. "Thou didst desire that we should remember Thy bitter Passion, and the great love which moved Thee to leave us the Holy Sacrament as a legacy, although Thou knewest that many wicked, sinful men would receive Thee unworthily and thereby offer Thee so much insult and dishonour. But Thou didst not heed all that, for Thy Heart was so full of tender love and goodness that Thou wouldst bestow upon us this great grace for our comfort."

The list of intentions which in days of old were entrusted to the Divine Heart are by no means exhausted in these quotations. Enough, however, have already been given to show how manifold are the graces which were by special preference implored from the most Sacred Heart of Jesus, sure of being heard there above all.

Mediæval Representations of the Sacred Heart, and their Theological Significance

During the work of restoration in the parish church of Calkar, on the Lower Rhine, a painting was discovered on the ceiling, between the ribs of the vaulting over the pulpit, bearing the date 1469. It represents an angel who offers on a cloth the wounded Heart of our Lord for veneration. The fate of this picture, which—unappreciated—had been delivered over to oblivion by whitewash, until, centuries later, it came to honour, is shared by the whole of mediæval devotion to the Heart of Jesus. Works of art of that period were, till this picture was found, almost unknown, or have scarcely received

any attention. About a hundred representations of the fifteenth century and the beginning of the sixteenth could be named. We may here mention a few of them.

The current representations of the Sacred Heart in our Lord's Breast were not only almost unknown in olden time, but also even in the first decades of the modern devotion to the Sacred Heart.

The pictures used by St. Margaret Mary show only the wounded Heart with the Crown of thorns, the Cross and nails, the symbols of suffering. This is also the type of old German pictures of the Sacred Heart. The importance of the bitter Passion for the origin and development of the old devotion to the Heart of Jesus is clearly reflected in them. With these we also find symbolic representations whose origin can be traced to the influence of the Canticles, and devotion to St. John the Divine. Many of these pictures strike us to-day as peculiar, because they speak a language of deep symbolic meaning which has become strange to our time. In mediæval days symbolism was far more popular than it is now. The old representations of the Heart of Jesus become easy to understand at once by the contemporary religious literature as it passes under our eyes.

(The following is extracted from an article in the *Dublin Review* of 1897, pp. 378-383, by Fr. Gilbert Dolan.)

"Old representations of the Sacred Heart are far from rare in England: the statement of a modern Belgian writer, that before the days of St. Margaret Mary the Sacred Heart had found no place in Catholic iconography, is even more untrue of

England than it has been shown to be of those countries to which, presumably, his words were meant to apply. Indeed, so numerous and so varied are the pictures and sculptured representations of the Heart of Jesus, that we might be pardoned for supposing that our country, and not France, was the original home of the popular devotion of to-day.

"It is by no means always easy to assign a date to the various examples in carving or painting, in stone or wood, on glass or vellum, which have come under one's notice; the more so because we find that what might have been supposed the earliest method of representing the Sacred Heart, viz., together with the wounded Hands and Feet of Christ, was almost certainly anticipated by some examples which shew the Sacred Heart alone.

"The diversity of pious design shown by our mediæval artists is as remarkable as their skill and good taste. Sometimes the Sacred Heart is represented as pierced with the lance, sometimes It appears on the Host; at one time It is upheld by the hands of Its suppliant; at another the Right Hand of the Father seems to point to It as the sinner's hope; the merciful Name of the Redeemer is engraven upon It, or the spear and nails, and thorns of the blissful Passion of Christ encompass It about.

"We find no examples in Art earlier than the beginning of the fifteenth century; that is to say, none which can certainly be dated before the year 1400. The devotion to the Five Wounds was then very popular, and found a right royal upholder in the person of King Henry V, who by will provided in 1415 that daily for a whole year should fifteen Masses

be offered in their honour for the repose of his soul. In that same year died an Abbot of St. Augustine's, Bristol, John Newland or Nailheart. At his feet, as he lies in state in his Abbey church, is a shield upheld by angels, on which between the initials of his name is depicted the bleeding Heart of Christ, wherein the nails are fixed. This, if not the earliest English example, is the earliest with a date of those which have come under my notice.

"Another dated instance may be seen in the parish church of Graveney, in Kent, on the brass of Sir John Martyn, Judge of the King's Bench, who died in 1436. Here the Sacred Heart is upheld by two hands; on the Heart Itself are engraved the words: JHU Mcy (Jesu Mercy). Even if, as some might opine, this represents the heart of the earthly, rather than that of the Heavenly Judge, there can be little doubt that the heart with the Holy Name JHUS upon it on the tomb of Ella, widow of Sir Robert Shardlow, in Our Lady's Church at Bury St. Edmund's, represents the blessed Heart of Christ. She died in 1457, and it was, likely enough, about the same period that Richard and Joanna Cosgwyn were laid to rest in Hinton Church. Their tomb bears no other ornament, wears no other symbol of Catholic love and trust than the Sacred Heart with the monogram of the Holy Name stamped upon it. The Heart with the I.H.S. upon it is also to be seen on a small brass in the pavement of the north aisle of Higham Ferrers Church, Northamptonshire. Conversely, on the central letter of the I.H.S in one of the Browne manuscripts the Sacred Heart is drawn. Here the lance, too, is shown, transfixing

the symbol of suffering. In St. Michael's Church, near Pontrillar in Herefordshire, we find the Sacred Heart doubly pierced, the lance and the sponge-topped reed crossing each other; other emblems, the pincers and nails, are found on the same shield. Nor is it in churches only that the same holy device is met with. William Browne, that famous trader of Stamford, the Stapler of Calais, and founder of the hospital of 'Our Lady and the Name of Jesus,' the 'Domus Dei'—God's House—of his native town (1485), took for his mark or seal a crossed-topped heart on which his initial is engraved.

"More common are those examples which represent the Sacred Heart together with the wounded Hands and Feet. One of the earliest of these is to be found in Wells Cathedral in the outer cornice of Bishop Beckington's chantry, on the south side of the nave. This would date from about 1485. The Five Wounds similarly represented may be met with in all parts of England; few devotional objects are more popular. We find them in glass at the Priory Church of Great Malvern, and at Raby Castle in Cleveland; at Milton and Clevedon in Somerset, on the Font at Dunster, and in a window of St. John's Church, Glastonbury, in the same county. Here the Sacred Heart is fixed to the centre of a jagged cross. This specimen is particularly interesting; it once found a home in the Abbey hard by, and this is probably the only extant glass from one of the noblest churches in Christendom.

"In the Chapel Royal of St. George at Windsor, on your right hand as you enter the choir from the nave, is placed the Royal stall. The panel in front

of it is elaborately carved. Here, too, is seen the Hand, emerging from the cloud and seeming to point to the Sacred Heart; close by, resting on the sealed book, is shown the 'Lamb as it were slain.' The Heart Itself is set on the Crown of Thorns; a vase from which spring the three lilies beloved of the Sixth Henry stands beneath; the flowers arising above and behind the Heart complete the ornamentation of this remarkable panel.

"Accordingly it causes us no surprise to find that Sacred Heart the chief ornament of the Banner borne by those who rose in defence of the ancient Faith. The Pilgrims of Grace had instinctively acted as though they had received that message which, later on, was made known through the holy nun of Paray-le-Monial: 'Je veux que l'on grave mon cœur sur les étendards.' And when that holy man, the last Abbot of St. John's at Colchester, was led forth to martyrdom, he bore with him on his pectoral Cross the same sacred emblem which had been so dear to his brethren in happier days. During the schism the same devotion held its place. When that good old priest Oliver Smythe was laid to rest, in 1554, in the collegiate Church of Ottery St. Mary, no ornament marked his grave save that old familiar emblem, the Sacred Heart of his Redeemer."

CONCLUSION

We have watched, as if it were, a scene passing before our eyes; how the Heart of the Redeemer, like a sun, diffusing light and grace and heat, has during its three hundred years of ascension revealed Itself ever more distinctly and clearly to prayerful souls; how the worship of the Divine Heart has developed more and more fully; how it has more and more effectually influenced spiritual life and efforts after virtue; how its grace has raised souls, not a few, to mystical heights.

In the eighteenth century the devotion to the most Sacred Heart of Jesus received ecclesiastical approbation by the institution of the Feast of the Sacred Heart, with especial recognition of its characteristics of reparation and connection with the Holy Eucharist. The instrument for this in the Hand of the Lord was a quiet, modest Religious of the Order of the Visitation, who lived separated from the world in a humble, contemplative convent at Paray-le-Monial—St. Margaret Mary Alacoque. As we have so often found in the history of the Church, so now Christ our Lord had chosen what is weak and despised by the world to effect His purposes; and set His Divine seal upon the results.

The Saint was prepared by a life of innocence,

humiliations, and sufferings. Her revelations, written under obedience, are penetrated with an irresistible spirit of truth. She was at this time twenty-six years old. In the year 1673 she was quietly praying, alone before the Blessed Sacrament. "Then," so she tells us, "my good Master Jesus Christ showed Himself to me, all shining with glory, with His five Wound-marks which shone like the sun. Flames issued from His Sacred Human Form on every side, especially from His most adorable Breast, which resembled a furnace. Opening it, He showed me His Divine Heart, the living Source of these flames. Then was it that He revealed to me the inexpressible marvels of His love, and to what extremes it had urged Him for love of men, from whom He received nothing but ingratitude. 'But do thou at least give Me some joy, by making reparation for their unthankfulness as far as thou canst.'" Jesus required of her especially: "Thou shalt receive Me in the Holy Sacrament, as often as thou art allowed by obedience; whatever humiliations and mortifications may arise for thee in consequence, these thou must receive as the rewards of My Love. Thou shalt receive Holy Communion on the first Friday of each month, and in the night between Thursday and Friday I will let thee share in the Agony I suffered in the Garden of Olives."

Two years later, on the Feast of St. John the Evangelist, a similar favour was bestowed upon her to the one which St. Gertrude describes as granted to herself. Jesus allowed her to rest upon His Heart and listen to the pulses of Its love. He allowed her to know "that the great longing He had to be

perfectly loved by men had urged Him to the resolution to reveal His Heart to them, and in these latter centuries to make a last effort of His Love to shew them the object and motive of love for Him, seeing that He opened to them all the treasures of His love, His mercy, and His grace."

The most important revelation had taken place six months before. During the Octave of Corpus Christi of the year 1675, our Lord appeared to the Saint as she was kneeling before the Blessed Sacrament, and again showed her His Sacred Heart, and said: "Behold this Heart which has loved men so much that It has spared nothing, but has utterly consumed and exhausted Itself in order to shew them Its love. And for reward I receive from most of them nothing but ingratitude, through the irreverence and blasphemy, the coldness and contempt which they shew towards Me in this Sacrament of love. But it hurts Me still more that hearts consecrated to Me should treat Me so. Therefore I require of thee that on the first Friday after the Octave of Corpus Christi, a special Feast shall be instituted in honour of My Sacred Heart. On this day men shall receive Holy Communion, and offer to It a reparation of honour, by a solemn act of sorrow as reparation for all the insults which are offered to It in Its presence on the Altars. I promise thee that My Heart shall expand and pour forth the fullness of Its Divine Love upon all those who themselves show It this honour, or procure it from others." This was the origin of the modern devotion to the Sacred Heart.

All the revelations of the Heart of Jesus which have been described in the lives of other Saints bear

a purely personal character. With St. Margaret Mary, on the other hand, our Lord laid stress upon the distinct purpose to make devotion to the Sacred Heart the common property of the whole Catholic world, and to procure for it through the institution of the Feast the solemn recognition of the Church. For this the Saint toiled, prayed, and suffered until her death. Until she died she never ceased labouring to fulfil the task which our Lord had confided to His faithful servant—to lead all men as far as possible to devotion to the Sacred Heart. She used every opportunity to make known the great graces which our Lord had promised to those who honour It. As Jesus had desired she communicated on the Feast of the Sacred Heart, and on the first Friday of every month to make reparation for the insults that are offered to our Lord in the Holy Sacrament. Before every Friday she also kept vigil in the night for an hour, in remembrance of the Agony of Jesus in the Garden. Both these practices have become very widely diffused in later times, the latter under the name of the "Holy Hour."

It is owing to St. Margaret Mary that devotion to the Heart of Jesus is not only known over the whole world, but also that through the special Feast, through the devotion of the first Friday in each month, and other definite practices, it has become firmly established. The special emphasis laid on its character of reparation, as well as the abundant graces which are attached to it, served the Saint as a powerful means to introduce the devotion to a considerable extent.

It was in fact, then, nothing new that St. Margaret

Mary, the chosen Spouse of the Sacred Heart, bestowed upon the world when our Lord confided to her the apostolate of His Heart. Devotion to the Heart of Jesus, enriched with the thought of reparation, is dear and precious to countless men and women. For in devotion to His Heart they have learnt to understand our Saviour better, to love Him more dearly, and to find comfort in every trouble by faithfully following Him along His Way of the Cross; they have learnt that nowhere is their greater pity, more bountiful graces, and better help than in the Heart of the Redeemer of the world, burning with love and wounded with sorrow.

In the encyclical in which Leo XIII in 1899 called the world to be consecrated to the Sacred Heart, he shows briefly the whole significance of It for modern days. "In ancient time the Cross appeared to Constantine as the sign of faith and the pledge of victory. To-day there stands before our eyes another sign—a sign of hope, a sign Divine which promises hope—the most Sacred Heart surrounded with flames. Therein must we place our hope, there must we place our safety, and from thence implore help." Pius IX had already given the deepest ground for this: "The Church and the whole human race have no other hope, no other salvation than the most Holy Heart of Jesus."

INDEX OF NAMES

Adelheid Langmann, 139
Adelheid von Frauenburg, 145
Agnes, Queen of Hungary, 36
À Kempis, Thomas, 188
Albert "the Great," 118
Alexander of Hales, 55
Angela of Foligno, St., 73
Anna Zorn, 206
Anselm, St., 32
Antony of Padua, St., 55
Aristotle, 213
Augustine, St., 19, 21
Augustinians, 198

Béguines, 90
Benedictines, 221
Bernard, St., 29, 32, 148
Bernardine of Siena, St., 209
Berthold (Dominican), 204
Berthold of Regensburg, 58, 63
Bonaventura, St., 56
"Book of the Seven Grades of Spiritual Poverty," 70

Capistran, St. John, 211
Caritas Pirkheimer, 212
Catherine of Siena, St., 208
Cesarius of Heisterbach, 31
Christina of Stommeln, 146
Chrysostom, St. John, 22
Clara Foltz, 206
Clara von Osten, 206
Clares, Poor, 217
Clement XIII, Pope, 7
Colette, St., 211
Cyprian, St., 18

David of Augsburg, 59
Dénifle, 84, 125
Denis the Carthusian, 182
Dietrich of Apolda, 117
Dominican Nuns, 136
Dominicans, The, 115
Dominic of Trier, 178
Dominic, St., 49
Dorothea of Montau, 226

Ebner, Christina, 139
——, Margareta, 137
Eckbert of Schonau, 37
Eckhart, Master, 121
Elizabeth of Schonau, 38
Elizabeth, Sister (Premonstratensian), 43
——, St. (of Hungary), 45
Elizabeth von Eicken, 143

Fécamp, John of, 32
Franciscans (Poor Clares), 217
Francis of Assisi, St., 49
Fridolin, Stephen, 212

Gerhard, Brother, 65
Gerson, 172
Gertrude, St., 88, 103, 245
Gertrude von Hackeborn, 89
Gilbert of Hoyland, 33
Giselher of Statheim, 124

Gottfried of Admont, 34
Gottfried of Strasburg, 47
Gregory VII, Pope, 26
Guericus of Igny, 34
Guigo, Prior, 176

Hadewijk, Sister, 159
Harphius, 210
Hedwig von Sachsen, 144
Heinrich of Hoxter, 69
Heinrich of Lowen, 164
Heinrich of Nordlingen, 161
"Heliand," The, 23
Hermann Joseph, Blessed, 40
Herold, Johannes, 202
Herrat, 35
Hildegard, St., 38
Hilti Bruns, Sister, 144
Hugh of St. Victor, 37

Ida of Leeuw, 115
Ignatius of Antioch, 18

Jacopone da Todi, 58
James of Milan, 57
Jeningen, Ven. Philip, 87
John, St. (Evangelist), 111
Jordan of Quedlinburg, 199
Juliana of Norwich, 169, 225
Justin, Martyr, St., 18

Konrad the Priest, 31
Konrad of Waldhausen, 199

Lamprecht, 65
Leo, St. (the Great), 21
Leo XIII, Pope, 8, 248
Lidwina, St., 226
"Lily, The," 80
Luckard, Ven., 114
Ludolph of Saxony, 54, 177
Luitgard, St., 43, 72

Margaret Mary, St., 48, 239, 244
Margaret of Cortona, St., 72
Maria-Laach, 222
Mark of Lindau, 71
Matthias, St., 221
Mechtilde of Magdeburg, 90
Mechtilde von Hackeborn, Blessed, 95
Mechtilde von Waldeck, 143
Meyer, Johannes, 205

Nicholas von der Flue, 227

Oetenbach, 141
Origen, 19
Otto of Passau, 71

Paulinus of Nola, St., 19
Paul, St., Apostle, 17
Peckham, John, 57
Perpetua, St., 17
Peter Damian, St., 23
Peter Lombard, 29
Pirona Hergotz, 227
Pius VII, Pope, 7
Pius IX, Pope, 248

Richard of St. Victor, 33
Richard Rolle, 165
Rikind, Abbess, 35
Rupert of Deutz, 29
Ruysbroek, 54, 186

Simon of Cascia, 198
Sokkus, Abbot, 149
Sophie von Klingenau, 145
Stagel, Elsbeth, 144, 163
"St. George's Preachers," 66
Suso, Blessed Henry, 51, 133
Swartz, Adelheid, 142

Tauler, 116, 125
Tauler "Exercises," 130
Thomas Aquinas, St., 118
Thomas of Chantimpré, 147
Thomas of Wied, 222
Trithemius, Abbot, 223
Trudperter "Canticle of Canticles," 35

Ulrich Niblung, 153
Unterlinden, 144
Urban IV, Pope, 117
Ursula Heider, 218

Veghe Johannes, 192
Vincent Ferrer, St., 205
"Vitis Mystica," 75
Walther von der Vogelweide, 46
Werner, Brother, 66
William III of Bavaria, 230
William of St. Thierry, 34
Williram, Abbot, 26
Wolbero, Abbot, 30

244.53
R417
46487
RICHSTAETTER, S. J., KARL
AUTHOR
Illustrious Friends of the
TITLE Sacred Heart of Jesus.
Margaret E. Merriman (Tr.).
DATE DUE BORROWER'S NAME
[redacted]
OCT 9 1973 OCT 25 73 Schenk SHC
JAN 24 1979 11546 JAN 23 1979 13
JAN 25 1980 Joyce Meyer
MAR 11 1980 RENEWED
OCT 8 1982 Martha
SEP 19 1985
APR 16 1987
AP 244.53
R417 46487